

# The para= 96

ble of the Wycked  
Hammon.

¶ Compiled in the yere  
of our Lorde. M.d.  
rrrvi. M.C.

¶ Romans. iiii. Chap.

¶ We holde that a man is iustified by  
fayth, withoute the workes  
of the lawe.

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Jhon Dape, dwelling in Des-  
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Arch Bodl. A.

I. 15.





**W**ylliam Tyndale otherwyse  
caled Hychins to  
the reader.

**G**race and peace wyth all maner  
spiritual felyng and lyuinge wo:  
rthy of the knidnes of Christe, be  
with the reader and with all that  
thrist the will of God Amen.

The cause why I set my name befoze  
this litle treatise & haue not rather done  
it in the new testament is, that then I fo  
lowed the counsell of Christe whiche ex  
horteth men Matth. vi. to do their good  
deades secretly and to be content with  
the conscience of welldoy nge, and that  
God seeth vs, and payentye to a byde  
the rewarde of the last day which Christ  
hath purchased for vs: and nowe would  
fayne haue done lykewyse, but am com  
pelled otherwyse to do.

**W**hyle I a bode a farthfull compa  
nion whiche nowe hathe taken another  
viage vpon him, to preache Christ where  
(I suppose) he was neuer yet preached  
(God which put in his hert thither to go  
sende his spirite wyth hym, cōfōrte him,  
and bringe his purpose to good effecte)  
one Wyllyam Roy a man sōewhat cras  
tye when he cōmeth vnto new acquayn  
taunce and befoze he be thoroꝝ known  
and namely when all is spent, came vnto  
me and offered his helpe. As longe as he  
hade no money, somwhat I coulde rule  
hym, but as soone as he had gotten hym

A.ii.

mo:

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money, he became lyke hymselfe agayne.

Neuerthelesse, I suffered all thynges  
tyll that was ended whiche I could not  
do alone without one both to wyte and  
to helpe me to compare the textes toge-  
ther. Whan that was ended, I toke my  
leauē and bad hym farewell for our two  
lyues, and as men say a daye longer, Af-  
ter we were departed he wente, and gat  
him new frendes whiche thyng to dooe  
he passeth all that euer I yet knewe. And  
there when he had stored hym of money  
he gotte hym to Argentyne where he pro-  
fesseth wondrous faculties and maketh  
boost of no smal thynges. A yere after that  
and now .xii. Monethes before the prynt-  
ynge of this worke, came one Jerome a  
brother of Grenewich also, throughe  
Mormes to Argentyne, saynge: that he  
intended to be Chyestes discipule another  
whyle: to kepe (as nye as God woulde  
geue him grace) the profession of his bap-  
tisme, and to get hys lyuynge with his  
handes, and to lyue no lenger ydely and  
of the sweate and labour of those cap-  
tyues whiche they had taught, not to be-  
leue in Chyist: but in cut howes and rus-  
set coetes. Whiche Jerom with all dili-  
gence I warned of Ropes boldnesse and  
exhorted hym to be ware of hym and to  
walke quyetly and with all patience and  
longe sufferynge accordinge as wee haue  
Chyist and his Apostles for an ensample,



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whiche thyng he also promysed me. Neuerthelesse when he was comen to Arsgentyne willyam Roze ( whose tunge is able not only to make fooles sterke mad, but also to deceyue the wyseste that is at the fyrst syght and acquaintaunce ) gat hym to hym and set him a worke to make rymes , whyle he hym selfe translated a dyaloge out of laten in to englyshe . In whose prologe he promiset h more a great deale than I fere me he will euer paye.

Paul sayeth the seconde Epistel to Timothy the seconde Chapter, the seruaunt of the Lord must not stryue, but be peaceable vnto all men and ready to teach, and one that can suffer the euell with mekenesse, & that can enforme thē that resist, if God at any tyme will geue them repentance for to knowe the trueth. It becommeth not then the lordes seruaunt to vse raylynge rymes, but Gods wordes whiche is the right weapon to slay sine, vice and all iniquitie. The scripture of God is good to teache and to improve. ii. Tim. ii. Cel. ii. Paul speaking, of Antichrist sayeth, whom the Lorde shall destroye with y<sup>e</sup> sprete or breath of his mouth, that is, with the worde of God. And. ii. Corinthians, tenth The weapens of our warre are not carnall thinges (saith he) but mighty in God to cast downe strong holdes and so forth: that is, to destroye  
hys

Wyth Gods word ought a man to rebuke wickednes and false doctrine and not wyth raylynge rymes

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hve buyldinges of false doctryne. The word of God is that day whereof Paul speaketh. i. Cor. iii. whiche shall declare all thynges, and the fyre whiche shall trye every mans worke and consume false doctryne: with that swearde ought me sharp ly to fight, and not to rayle with foolys hymes. Let it not offende the þt soe walke inordinatly, let not the wickednes of Judas cause the to despise the doctryne of his felowes. No man ought to thynke that Steuē was a false preacher because that Nicolas whiche was chosen felowe with hym. Actu, vi. to minstre vnto the wydowes, fell after in to greate heresies as histories make mencion. Good and euell go alwayes together, one can not be knowne with out the other. Marke this also a boue al thynges that Antichriste is not an outward thyng, that is to saye, a man that shoulde sodenly appeare wyth wonders as oure fathers talked of hym.

**Antichrist.**

Antichrist is  
as much to saye  
as agaynst  
Christ and is  
nothyng but a  
precher of false  
doctryne.

Antichrist was  
ouer.

No verely for Antichrist is a spiritual thing. And is as much to saye as agaynst Christe, that is one that preacheth false doctrine contrary to Christe. Antichriste was in the olde Testament and fought with the prophes, he was also in þt tyme of Christ and of the Apostles as thou readest in the epistels of Ihon and of Paul to the Corinthians and Galathians, and other Epistles. Antichriste is now and shall (I dout not) endure tyl the worldes ende



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ende. But his nature is (whan he is vttered and ouercome with the word of God) Antichrist whā to go out of the playe for a season and to he is spied, goe disgyse hym selfe and then to come in a-eth oute of the gayn with a new name and new raymēt. playe and dis-

As thou seyst how Christ rebuketh the guyseth hym scribes and the pharises in the Gospell selfe and then (which were very Antichristes) saing wo commeth in as be to you pharises for ye robbe widowes gayne.

houses yee praye longe prayers vnder a colour, ye shut vp the kingdom of heauē and suffer not them that woulde to enter in ye haue take awaye the key of knowledge, ye make men breake gods commaūdementes with your traditions, ye begile the people with hypocrisie and such lyke.

Whiche thinges all oure prelates do: but haue yet gotten them newe names and other garmētes and weedes, and are other wise dysgyled. Ther is difference, in the names betwene a pope, a Cardinal, a Bishoppe, and so forth, and to saye a scribe, a pharisey, a seniore and so forth: but the thyng is all one. Euen so now we whē we haue vttered him, he will chaūge him selfe ones more and turne himselfe in to an angell of lyght .ii. Corin .xi. Rede the place I exhorte the, what so euer thou art that readeest this and note it well The Iewes loke for Christe and he is come .xv. hundred yeares ago and they not ware: we also haue looked for Antichrist and he hath raygned as long and we not ware,  
and

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Antychrist is a  
spirital thing  
and cannot be  
sene but in the  
pyght of gods  
word.

The prelates  
saueburning  
eale to they?  
hyldren

and because eyther of vs loke carnally  
for him and not in the places where wee  
ought to haue soughte. The Jewes had  
foundede Christe verely yf thei had sought  
hym in the lawe and the prophetes, whi-  
ther Christe sendeth them to seeke Ihon.  
v. We also had spied out Antichrist lōge  
a go yf we hade looked in the docteyne of  
Christe and his Apostles, where because  
the beast seeth himselfe now to be sought  
for, he roareth and seketh new holes to  
hyde him selfe in and chaungeth himselfe  
in to athousande fashions with al maner  
wilines, falsched, subteltie and crafte. Be-  
cause that his excommunications ar com-  
to lyght he maketh it treason vnto the  
kinge, to be acquainted with Christe. If  
Christ and thei may not rainge together,  
one hope we haue, that Christe shall lyue  
euer. ¶ The olde Antichristes broughte  
Christ vnto Ipylate saynge by oure law  
he ought to dye, & when Ipylate had the  
iudge him after youre law they answered  
it is not lawfull for vs to kyll any man:  
which thei dyd to the entēt y thei which  
regarded not the shame of theyr faule ex-  
communications, woulde yet feare to con-  
fesse Christe because that the temporall  
swearde had condemned hym. They do  
all thyng of a good zel: they saye they  
loue you so wel that they had leuer burne  
you



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you then that you shoulde haue felowes  
shyppe with Christe. They are gelous o-  
uer you a myste ( as sayeth saynt Paule  
Gala. iii. ) They would denyde you : ro-  
Christ and his holy testament and ioynz  
you to the pope to beleue hys testament  
and promyses. Some man wyl aske pers-  
adventure why I take þ labour to mak  
this worke in as much as thei wyl burne  
it seynge they burnt the Gospell: I an-  
swere in burnyng: the newe testament  
they dyd none other thyng then that I  
loked for, no more shall they do yf they  
burne me also yf it be Gods wyll it shall  
so be. Neuertheles in translatyng þ new  
testament I dyd my dutye, and so do I  
now, and wyll do as much more as God  
hath ordeined me to do. And as I offered  
that to all men to correcte it, whosoever  
coulde, euen so do I this. Whoso ever  
therfore readeth this, compare it vnto the  
scripture. If Gods worde beare recorde  
vnto it & thou also feleste in thyne herte  
that it is so, be of good comfort and geue  
God thanks. If gods worde condemne it  
then hold it accursed, and so do al other  
doctrins As Paul counceyleth his Gala-  
thians. Beleue not euerye spyrte soden-  
ly, but iudge them by the worde of God,  
which is the trial of al doctryne, and last-  
eth for ever. Amen

Certe all doe  
tryne by Gods  
des worde.

The

**T**he parable of the wycked Mammon. Luke. xvi. Cha.



There was a certain rich mā, whiche had a steward that was accused vnto hym that he had wasted his goodes. And he called hym and sayd vnto hym. Howe is it that I heare this of the? Geue accomptes of thy stewardshipp. For thou mayst bee no longer my steward. The steward said within himselfe: what shal I doo: for my master wil take away from me my stewardshipp. I cannot dygge, and to begge I am ashamed. I wot what to do, that whan I am put out of my stewardshipp, they may receyue me into their houses.

**T**he called he al his masters detters and said vnto the fyrst, how much owest thou vnto my master? And he said, an. L. tonnes of oyle. And he sayde vnto hym, take thy byl, and syt downe quickly, and wyte. l. Then sayd he to a nother, what owest þu? And he said, an. L. quarters of wheat. He sayd vnto hym. Take thy byl and wyte. lxxx. And the Lord commended the vnjust steward, because he had doone wysely. For the chyldren of this worlde, are in theyr kynd wiser then the chyldren of lycht. And I say also vnto you, make you frendes of the wycked Mammon, that



The parable of the  
that whan ye shall haue neede, they maye  
receyue you into euerlastyng habitatiōs.

**F**Or asmuche as with this and di-  
uers such other textes, many haue  
enforced to drawe the people from  
the true sayth and from puttyng  
theyr trust in the truthe of Gods promy-  
ses and in the merites and deseruyng of  
his Chryst our Lord, & haue also brought  
it to passe, for many false prophetes shall  
arise and deceyue many, and much wy-  
kednes must also be, sayth Chryst. Mat.  
xxiii. And Paul sayth. Ti. iii. Full men  
& deceiuers shall preuaile in euil while they  
deceiue & are deceiued them selues, & haue  
taught the to put trust in their own me-  
rites, and brought the in belefe that they  
shalbe iustified in the sighte of God by  
the goodnes of theyr owne workes and  
haue corrupt the pure worde of God to  
conferme theyr Aristotle. Wal. For thou-  
ghe that the phylosophers and worldlye  
wyse men wer enemyes aboue al enemy-  
es to the Gospel of God, and though the  
worldly wysedome cannot comprehend  
the wysedome of God, as thou mayst se  
i. Corin. i. & ii. And though worldly rygh-  
tuousnes cannot bee obediēte vnto the  
ryghtuousnes of God: Ro. x. Yet what-  
soeuer they read in Aristo, that must by  
be true. And to mayntayn that, they rent  
and

They geue mo-  
re sayth to A-  
ristotle then to  
Chryst.

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and teare the scriptures with theyr distinctions and expound them violently, contrary to the meanyng of the terte, and to the circumstances that go before and after, and to a thousand clere and euidente textes. Wherefore, I haue taken in hand to expound this Gospel and certayne other places of the newe testament and (as farfurth as God shall lende me grace) to bryng the scripture vnto the ryght sence, and to drygge agayne the wels of Abraham and to purdge and clese them of the erth of worldly wysedome, wherwyth these Philistiens haue stopped them. Whiche grace graunt me God, for the loue that he hath vnto his sonne Iesus our Lord, vn to the glory of his name. Amen.

That fayth only before alworkes  
and without al merites but Chri  
stes onely, iustifieth, and sette h  
vs at peace with God: is proued  
by Paule. Roman .i. I am not a wamed  
(sayth he) of the Gospel, that is to say, of  
the glad tydynges and promyses whiche  
God hath made & sworne to vs in Christ  
For it (that is the Gospell) is the power  
of God vnto saluation, to al that beleue.  
And it foloweth in the forsayd Chapter  
the iust or ryghtous must lyue by fayth.

The lawe is  
death, and the

For in the fayth whiche we haue in  
Christ and in Gods promyses fynde we  
promyses lyfe mercy, lyfe, fauour, & peace. In the law  
we



The parable of the  
 we fynde deathe, damnation, and wyath:  
 mourer, the curke and vengeaunce of  
 God vpon vs. And it that is to save the  
 law is called of Paule. ii. Cor. iii. the mi-  
 nistratton of deathe and dampnation. In  
 the lawe we are proued the enemyes of  
 God, and that we hate hym. For how cā  
 we be at peace wyth God, and loue hym,  
 seyng we are conceiued and borne vnder  
 the power of the Deyl and are his po-  
 sseſſyon and kyngdome, his captiues and  
 bondmen, and led at his wyll, and he hol-  
 deth oure herites, so that it is impossible  
 for vs to cōsent to the wyl of God, much  
 more is it impossible for a man to fulfyll  
 the law, of his owne strength and power  
 seyng that we are by byrth and of nature  
 the heyres of eternal damnation. As saith  
 s. Paule Ephe ii. We (sayth he) are by  
 nature the chyldren of wyathe. Whyche  
 thyng the lawe doth but vetter onely and  
 helpeth vs not, yea, the requireth impossi-  
 ble thynges of vs The law when it com-  
 maundeth that thou shalt not lust geueth  
 the not power so to do, but damneth the,  
 because thou canst not so do.

**I**f thou wylt therfore bee at peace  
 wyth God & loue hym, thou muste  
 turne to the promyses of God and  
 to the Gospel, whiche is called of  
 Paule in the place before rehearsed and to  
 the

The law whā  
 it is preached  
 geueth no po-  
 wer to fulfyll  
 the same.

The consen-  
tyng vnto the  
lawe with the  
hert is eternal  
lyfe.

The parabel of the  
the Corin. the ministracion of rightuou-  
nes and of the spirit. For fawth bringeth  
pardon and forgeuenes freely purchased  
by Christes bloude and bringeth also the  
spyrte, the spyrte loseth the bondes of  
the deuyl and setteth vs at lybertye. For  
where the spirit of the Lorde is ther is ly-  
bertye sayeth Paule in the same place to  
the Corinthians, that is to saye, ther the  
herte is free and hath power to loue the  
wyll of God, and ther the hert mourneth  
that he cā not loue ynough. Now is that  
consēt of the hert vnto the lawe of God  
eternal lyfe, yee though ther be no power  
yet in the membris to fulfill it. Let euery  
man therfore (accordyng to Pauls coun-  
cel in the. vi. Cha. to the Ephe. arme hym-  
selfe with the armour of God, that is to  
vnderstāde, with Goddes promyses, and  
aboue al thyng (sayeth he) take vnto you  
the shyld of fawth, wherwith ye maye be  
able to quenche all the fyry darteres of the  
wicked, that ye maye be able to resiste in  
the euell daye of temptacyon, and namely  
at the houre of death.

Se therfore thou haue Goddes promy-  
ses in thyn hert and that thou beleue the  
without wauerynge: when temptacyon  
aryseth, the deuyl sayth the law and thy  
dedes agaynst the, answer hym with the  
promyses and turne to God and confesse  
thy



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thy selfe to hym and saye it is euen so, or  
els howe coulde he be mercyfull: but re-  
membze that he is the God of mercy and  
of trueth and can not but fulfyl his pro-  
myces. Also remembze that his sonnes  
bloude is stronger then al the synnes and  
wyckednesses of the whole worlde and  
therwpyth quyet thy selfe, and ther vnto  
commyt thy selfe, and blesse thy selfe in  
all temptacyon (namely at the houre of  
death) with that holy candel. Or els peris-  
hest thou though thou hast a thousande  
holy candels about the, a hundred tonne  
of holy water, a shipfull of pardons, a  
clothlarke ful of freers coates and al the  
ceremonies in the world, and all the good  
workes deseruinges, and merytes of all  
men in the world be they or were they ne-  
uer so holy. Goddes worde onely lasteth  
for euer and that whiche he hath sworne  
doth abyde, when all other thynges pe-  
ryshe. So longe as thou findest any con-  
sent in thyne hert vnto y<sup>e</sup> lawe of God y<sup>e</sup>  
it is righteous and good, and also disple-  
sure that thou canst not fulfyl it, dispayn-  
not, nether dout, but that Gods sprite is  
in the, & that thou art chose for Christes  
sake, to the enheritaunce of eternall lyfe.

And agayne, Ro. iii. We suppose that  
a manne is iustified thorow fayth with-  
out the dedes of the lawe. And lykewys  
Ro. iiii. We saye that fayth was reckened

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to Abraham for righteousnes. Item Ro. v. Seyng that wee are iustified thowgh sayth, wee are at one with God. Itē Ro. x. With the herte doth a man beleue to be made ryghteous. Item Gal. iii. Receyued ye the spirit by the dedes of the lawe, or by hearyng of the sayth? He whiche ministrereth the spirit vnto you, and worketh miracles amonge you doeth he it by the dedes of the Lawe or by hearyng of sayth? Euen as Abraham beleued God and it was rekened to him for ryghteousnes. Understāde therfore (sayeth he) that the chyldren of Abraham. For the scripture sawe before, that God woulde iustifi the hepythen or gentyls by sayth, and shewed before glad tydynges vnto Abraham, in thy seede shall al nacions be blessed. Wherefore they which are of sayth shall be blessed, that is to saye made ryghteous with the righteous Abraham. For as many as are of the dedes of the lawe are vnder the curse. For it is written (sayth he) cursed is euery man that contynueth not in all thynges whiche are written in the booke of the lawe to fulfill them.

Item Gal. ii. where he reseriketh Peter in the face he sayeth. We whiche are Jewes by nacion and not synners of the gentyls, knowe that a man is not iustified by the dedes of the lawe, but by the sayth of Iesus. Christ and haue therfore belee



The parable of the  
beleued on Iesus Christe, that we myght  
be iustified by the faith of Christ, and not  
by the dedes of the lawe: for by the dedes  
of the lawe shall no flethe be iustified. I-  
tem in þe same place he sayth. Touchyng  
that I knowe lyue, I leue in þe faith of the  
sonne of God, whiche loued me and gaue  
hym selfe for me. I despyse not the grace  
of God. For yf ryghteousnes com by the  
lawe, then is Christe dead in vayne. And  
of such lyke ensamples are al the epistles  
of Paul full. Marke how Paule labou-  
reth with hym selfe to expresse the errea-  
dyng mysteryes of faith in the epistle to  
the Ephesians, and in the Epistle to the  
Collossians. By this and many such like  
textes are we sure that the forgeuenes of  
sinnes and iustifieng is appropriate vnto  
faith onely with out the adding of the  
workes. Take for the also the lykenes  
that Christ maketh Mat. vii. A good tree  
bringeth forth good fruite. And a bad tre  
bringeth forth bad fruite. Ther seyst thou  
that þe fruite maketh not the tre good, but  
the tre the fruite, and that the tree must a-  
foze hande bee good or be made good: er  
it can bring forth good fruite. As he also  
sayeth, Mat. xii. ether make the tree good  
and his fruyte good also, ether make the  
tree bad and his fruite bad also. How can  
ye speake well whyle ye youre selues are  
vill? So lykewyse is this true and no-  
thinge

The parable of the  
thyng more true, that a man before all  
good workes must fyrst be good, and that  
it is impossible that workes should make  
hym good, yf he were not good before, er  
he dyd good workes. For this is Christes  
pynnciple and (as we saye) a general rule.

Howe can ye speake well, whyle ye are  
euell? So lykewyse howe can ye do good,  
whyle ye are euell?

A manne must  
haue s<sup>c</sup> good  
nes in his hert  
before he bring  
furth good  
workes

This is therfore a playne, and a sure  
conclusion not to be dowted of, that ther  
must be firste in the hert of a man before  
he doeth any good workes greater and a  
preciouser thyng then all the good wo:  
kes in the world to reconyle him to God  
to bringe the loue and fauour of God, to  
hym, to make hym loue God agayne to  
mak hym righteous and good in the sight  
of God, to do awaye hys synne, to dely:  
uer hym and ldele hym, out of that cap:  
tivityte wherein he was conceyued & bozne,  
in whiche he coulde nether loue God nor  
the wil of God. Or else how can he work  
any good work that shoulde please God,  
if there wer not some supernatural good  
nes in hym geuen of God frely wherof  
the good worke must sprynge: euen as a  
syck man muste fyrst be healed or made  
whole, er he can do the dedes of an whole  
man, and as the blynde man muste fyrst  
haue sighte geuen hym er he can se: and  
he that hath his fete in letters, giues, or  
not:



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stockes muste first be loused or he can go, walke or runne, and euen as they whiche thou readest of in the Gospell, that were possessed of the deuyls, coulde not laude God tyll the deuyls were caste out.

That precious thyng whiche must be in the herte er a man cā worke any good worke is the worde of God which in the Gospell precheth, profereth, and bringeth vnto all them that repent and beleue, the fauoure of God in Christ. Whosoever heareth the word & beleueth it, that same is therby righteous, and therby is geuen hym the spirite of God, whiche leadeth hym vnto all that is the will of God, and is loused from the captiuitie and bondage of the deuell, and his herte is fre to loue God, and hath lust to do the wyl of God. Therfore it is called the word of lyfe, the worde of grace, the worde of health, the word of redēpcion, the word of forgeuenes, and the worde of peace. He that heareth it not or beleueth it not, can by no meanes be made ryghteous before God.

This confirmeth S. Peter in the .xv. chapter of the actes, sayng that God thow sayth doth purifie the hertes for of what nature soeuer the word of God is, of the same nature muste the hertes be whiche beleue thereon and cleue ther vnto.

Now is the worde lypynge, pure, ryghteous and true, and euen so maketh it the

**B. H.**

**heries**

**The parable of the**  
herbes of them that beleue thereon. If it be  
sayde that Paule (when he saith Roma.  
the.iii. No flemme shall be or can be iusti-  
fied by the dedes of the lawe ) meaneth it  
of the ceremonies or sacrifices, it is a lye  
verelye. For it foloweth immediatly, by  
the lawe commeth the knowleg of sinne.

**The lawe vt-  
tereth sinne, &  
setteþ vs at de-  
bate.**

Now are they not the ceremonies that  
utter synne, but the law of commaunde-  
mentes. In the.iii. (he sayth) the law cau-  
seth wyath whiche can not be vnderstaude  
of the ceremonies for they were geuen to  
reconyle the people to God agayne after  
they had synned. If as they say the cere-  
monies which were geuen to purge sinne  
and to reconcile, iustifie not, nether blesse  
but temporallye only, much more the law  
of commaundementes iustifieth not. For  
that whiche proueth a man like healeth  
hym not, nether doth the cause of wyath  
bryng hym to fauour, nether can þe which  
damnieth, saue a man. When the mother  
commaundith hyr chylde, but euen to rocke  
the cradell, it grudgeth: this commaunde-  
ment doth but utter the payson that laye  
hyd, and setteth hym at debat wyth hyr  
mother and maketh hym beleue she loueth  
hym not. These commaundementes also  
(thou shalt not couet thy neryghbours  
house, thou shalt not lust, desier, or wishe  
after thy nerybours wyfe seruaunt, mayde,  
ore or asse, or what soeuer pertayneth vnto  
to thy neryghboure) geue not me power  
so



**Wicked Hammon.**

So to do, but utter that popson that is in  
me and dampne me, because I can not so  
do, & proue that God is wraath wpyth me,  
seyng that his wyll and myne are so cō-  
trary. Therfore sayth Paul Gala. iiii. If  
ther had ben geuen suche a law that could  
haue geuen lyfe, thē no doubte ryghteou-  
nes had come by the lawe: but the scrip-  
ture dyd conclude all vnder synne: sayth  
he) that the promyse myght be geuē vnto  
them that beleue thow the faith that is  
in Iesus Christe.

The promyses when they are beleued,  
are they that iustifie, for they byng the  
spirite which louseth the hert, getteth lust  
to the law and certyfifieth vs of that good  
wyll of God vnto vs ward. If wec sub-  
mytte oure selues vnto God and desyre  
hym to heale vs, he wyl do it, and wyl in  
the meane tyme (because of the consente  
of the herte vnto the lawe) count vs for  
full whole and wyl nomore hate vs, but  
pytie vs, cherish vs, be tender herted to  
vs, and loue vs as he doth Christe hym  
selfe, Christe is oure redemer, sauoure,  
peace, attonement, and satisfiacion, and  
hath made amēdes or satisfiactiō, to God  
ward for all the synne whiche they that  
repent (consentinge to the lawe and fele-  
lynge the promyses) doe, haue done, or  
shall do. So that if thow we fragile we  
fall a thousande tymes in a dape, yet if  
we

The promises  
iustifie.

23. 111

The parable of the  
we do repēt agayn, we haue al waye met  
cy layed vp for vs in stoare in Iesus  
Christe oure Lorde.



What shal we say then to those  
scriptures whyche go so iore  
vpon good workes? As wee  
rede Math, xi. v. I was as hu  
gred and ye gau: me meat. &c.

And suche lyke. Whyche all sounde as  
thou gh we shoulde be iustified and accep  
ted vnto the fauoure of God in Christe  
thorow good workes. Thys wyle an  
were I. Many ther are whych when they  
heare or rede of sayth, at once they cōlēt  
ther vnto and haue a certayne ymagina  
cion or opinion of the faith, as when a  
man telleth a stoye or a thyng done in a  
straūge lande, that pertayneth not to the  
at all. Whiche yet they beleue and tell as  
a true thyng. And thys ymaginacyon or  
opinion they call sayth. They thinke no  
farther then that sayth is a thyng which  
standeth in their owne power to haue, as  
do other naturall workes, whyche men  
worke: but they fele no maner workynge  
of that spirit, neyther the terrible sentēce  
of the lawe, the fearfull iudgementes of  
God, the horrible damnacion and capti  
uite vnder Satan. Therefore as sone as  
they haue this opinion or imaginacion in  
their hertes: that sayth: verely thys doc  
tryne seemeth true, I beleue it is eu n so.  
Then



### Wicked Hammon.

Then they thynke that the right fayth  
is ther. But afterwarde when they fele  
in them selucs, and also se in other that  
ther is none alteracion, and that the woꝝ  
kes folowe not but that they are altoge-  
ther euen as befoze, and abide in thir olde  
estate: then thynke they that fayth is not  
sufficient, but that it muste be some grea-  
ter thyng, then fayth that shoulde iustifie  
a man. So fall they away from fayth a-  
gaine, and crye sainge faith only iustify-  
eth not a man, and maketh hym accepta-  
ble to God. If thou aske them wherfore  
Thei answer, se how many ther ar that  
beleue and yet do nomoze then they dyd  
befoz. These ar they which Judas in his  
epristle calleth dreamers which deceiue the  
selues with their own fātalies. For what  
other thinge is their imaginacion whiche  
thei cal faith, then a dreamyng of þe faith  
and an opiniō of their owne imaginacion  
wrought wout the grace of God. These  
must nedes be worse at the later ende the  
at the beginning. These ar þe old vessels,  
þe rente when newe wyne is powred into  
them, that is, they heare Gods worde but  
hold it not, and therfor waxe worse then  
they wer before. But the right faith sprin-  
geth not of mā's fātalie, nother is it in any  
mans power to obtayne it, but is altoge-  
ther the pure gift of god poured in to vs  
freelye with out all maner doyng of vs.

Is. llii.

with

Olde vessels  
that new wyne  
is put in.  
Mathew. ix.

The parable of the  
without deseruinge and merites, pee and  
without seekinge for of vs. And it is (as  
Paul saith. ii. Eph.) euen gods gift and  
grace purchased thow Christ Therfor  
is it mighty in operation, full of vertue  
and euer workynge, whiche also renueth  
a man and begetteth him agayn, altereth  
hym, altogether in to a newe nature and  
conuersaciō so that a man feleth his hert  
altogether altered and chaunged and fare  
otherwyle desposed thē before, and hath  
power to loue that which before he could  
not but hate, and delyteth in that whiche  
before he coulde not loue. And it setteth  
the soule at libertie, and maketh hys free  
to folowe the will of God, and is to the  
soule euen as healthe is vnto the bodye,  
of a man that is pyned and waysted a-  
waye with a longe sokinge disease. The  
legges can not beare hym, he can not lyft  
vp his handes to helpe hymself, his tast  
is corrupt, feger is bitter in his mouth,  
his stomake abhorreth, longinge after sibi-  
bersuse, at the whyche a whole stomake  
is ready to cast hys gorge. When health  
commeth, he chaungeth and altereth him  
cleane, geueth him strength in all his mem-  
bers and luste to do of hys owne accorde  
that whiche before he coulde not do, ne-  
ther could not sustre that any man exhor-  
ted him to do, and hath now lust in whol-  
som thynges, and his mēbres are fre and  
at



**Wicked manmion.**

at libertie, and haue power to do of theire owne accorde all thinges whiche belonge to an whole man to do, whiche afore that had no power to do, but were in captiuitie and bondage. So lykwylse in al thing doth right fayth to the soule.

The sprite of God a cōpanteth faith, and bringeth with her lyght, where with a man be holdeth hym selfe in the law of God, and seyth hys myserable bondage and captiuitie, and humbleth hym selfe, and abhorreth himself: he bringeth gods promyses of all good thynges in Christe, God worketh with his worde, and in his worde, And whan his word is preached, fayth worketh her selfe in þ hertes of the electe: and as fayth entreth and the word of God is belenrd, the power of God loseth the hert from the captiuitie and bondage vnder synne, and knitteth and coupleth him to God and to the wyll of God, altereth hym and chaungeth hym cleane, fassioneth and forgeth him a new, geueth hym power to loue and to do that which before was vnpossyble for hym ether to loue or do, and turnneth hym in to a new nature: so that he loueth that whiche he before hated, and hateth that whiche he before lored, and is cleane alterad and chaunged and contrary disposed, and is knyt and coupled fast to Gods wyll, and naturally bringeth furth good workes.  
that

**T**he parable of the  
that is to saye, that which God commaū  
deth to do end not thynges of his owne  
ymaginacion. And þ doth he of his owne  
accoꝛde as a tre byngeth forth frute of  
hys accorde. And as thou needest not to  
byd a tre to bynge forth frute, so is ther  
no lawe put vnto hym that beleueth and  
is iustificed thorow faith, (as saith Paul  
in the fyrste epistle to Tymothe the fyrste  
Chapter.) Neither is it nedfull. For the  
lawe of God is wryten and grauen in his  
herte, and his pleasure is therein. And as  
with out comaundemēt and of his owne  
nature, he eateth, drynketh, setteth, hear  
eth, talketh, and goethe: euen so of his  
owne nature, with out coaccion or com  
pulsio of þ lawe, byngeth he forth good  
workes. And as an whole man when he  
is a thurst, taryeth but for drinke, and  
whan he hungrereth abydeh but for meate,  
and then drinketh and eateth naturally:  
euen so is the faythfull euer a thrust and  
an hengred after the wpll of God, and  
tarieth but for occasion. And whan soe  
uer an occasion is geuen, he worketh na  
turally the wpl of God. For this blessing  
is geue to all them that trust in Chrystes  
blonde, that they thurst and hunger to do  
Godes wpll He that hath not this fayth,  
is but an vnprofytable babler of sayeth  
and workes, and woteth nether what he  
bableth, no: what he meaneth or where  
vn-



### **Wicked Hammon.**

unto his wordes pertayne. For he feleth not the power of faith nor the workynge of the spirite in his herte, but interpreteth the scriptures which speake of faith and workes, after hys owne blynde reason and folish fantasies and not of any feling that he hath in his herte: as a man reherceth a tale of an other mans mouth and woteth not, whether it bee so or not as he saith, nor hath any experience of þe thyng it selfe. Now doth the scripture ascrib both faith and workes not to vs, but to God only, to whome they belonge only, and to whom they are appropriat, whole gyfte they are and the proper worke of hys spirite. Is it not a froward and peruerse blyndnes: thei teach how a man can do nothyng of hys owne selfe, & yet presumptuously take vpon them the greatest & best worke of God, euen to make fayth in the selues of their owne power and of their own false imaginacyon and thoughtes. Therefore I say. we must discipline of oure selves, and praye God (as Christes Apostles dyd) do geue vs fayth, and to encrease our fayth. Whē we haue that, wee nede none other thyng more.

For the byngeth the spirite with her, and he, not only teacheth vs all thynges, but worketh the also myghtily in vs and carieth vs thorow aduersite, persecutiō, death and hel, vnto heauen & euer lastyng lyfe.

The parable of the.

**M**ake diligentlie therfore seynge  
wee are come to answere. The  
Scripture because of suche dreames  
and fayned faythes sake,  
blyeth such maner of speakinges of woꝝ-  
kes, not þ a man shoulde ther by be made  
good to Godwarde oꝝ iustified, but to de-  
clare vnto other, and to take of other the  
difference betwene false fayned faith; and  
ryght faith: for where ryght faith is ther  
bryngeth she forth good woꝝkes, yf there  
folowe not good woꝝkes, it is no doubt  
but a dreame and an opinion oꝝ fayned  
fayth. Wherfor loke as A fruite maketh  
not the tre good, but declareth and testifi-  
eth outwardly that the tre is good (as  
Christe sayeth, euery tre is knowen by  
his fruite: even so shal ye knowe the right  
faith by hyꝝ fruite.

Take for an ensample Mary that an-  
noynted Christes fete, Luke. vii. When  
Symon whiche had Christe to his house  
had condemned hir, Christ defended hyꝝ  
and iustified hyꝝ saynge: Symon I haue  
a certayne thyng to say vnto the. And he  
said master saie on. There was a certaine  
lender whiche hade two debtors, the one  
ought fye hundred pens, and the other  
fiftye. When they had nothyng to paye  
he for gaue both. Which of them tel me,  
wyll loue him moost? Simon answered  
and saide: I suppose that he to whom he  
for:



**Wicked mammon.**

forgaue moost. And he to hym, thou haste  
iudged truly. And he turned hym to the  
woman, and sayde vnto Symon Seest  
thou thys woman? I entred in to thyne  
house and thou gauest me no water to mi  
fete, but she hath washed my fete with  
teres, and wyped them wyth the heares  
of hir head Thou gavest me no kysse, but  
sence the tyme I came in hath not she  
ceased to kysse my fete, Thou haste not  
anoynted my heade with oyle.

But she hath annoynted my fete with  
costlye and precious oynement. Where  
fore I saye vnto the, many synnes are  
forgeuen her for she loued much. To whō  
lesse is forgeuen, the same doth loue lesse  
and here by se we that deades and woꝝ  
kes are but outwarde sygnes of the in  
warde grace of the bounteous and plen  
teous mercy of God frely receyued, with  
out all merites or dedes, yea and before  
all dedes. Christ teacheth to knowe the in  
warde fayth and loue, by the outwarde  
dedes. Dedes are the frutes of loue, and  
loue is the fruit of fayth. Loue & also the  
dedes are greate or smal accordinge to the  
proportiō of fayth. Where faith is migh  
ty and stronge, ther is loue feruent and  
dedes plenteous, & done with excreadyng  
mekenes: Where fayth is weake, ther is  
loue cōde and the dedes few and faydeth  
as floyes and blossomes in wynter. Symon

**Wicked mammon.**

mon beleued and had fayth, yet but weak  
ly, and accordynge to the proportion of  
hys fayth loued coldly, and hadde dedes  
therafter he hade Christe vnto asimple  
and abare feaste only, and receiued hym  
not with any greate humanite. But Ma-  
ry had a strong fayth, and therfore burn-  
ning loue, and notable dedes done with  
exceedinge profounde and depe mekenes.  
On the one syde she sawe her selfe cleares-  
ly in the lawe, both in what daunger she  
was, and hys cruell bondage vnder synne  
hys horrible dampnation and also the  
fearfull sentence and iudgement of God  
vpon synners. ¶ On the other syde she  
hearde the Gospel of Christe preached,  
and in the promises she sawe with Egles  
eyes the exceedinge abundaunt mercy of  
God, that paseth all vtterance of speech,  
whiche is set forth in Christ for all meke  
synners. Which knowlege they synnes  
And she beleued the worde of God mygh-  
teli and glorified God ouer his mercy and  
trueth, and beinge overcome & overwhel-  
med with the vnspeakable, yea and incō-  
prehensyble abundaunt riches of the kind-  
nes of God, dyd enflame and burne in  
loue, yea was so swollen in loue, that she  
coude not abyde nor holde, but muste  
breake out, and was so dronken in loue  
that she regarded nothinge, but euē to vt-  
ter the feruent and burnynge loue of hys  
her



**The parblee of the.**

herte onelye. She hade no respecte to hyr selfe, thoughe she was neuer so greate and notable a synner, neither to the curyouse hypocrisie of the pharisees which euer dysdayne weake synners, nether to the costlynes of hyr oyntment but with all humbelnes dyd runne vnto hys fete. Washed them wyth the teares of hyr eyes, and wiped them with the haeres of her head, and anoynted them with precious oyntment, yea and would no doubt haue runne in to the grounde vnder hys fete to haue vttered hyr loue toward him yea would haue descended downe in to hell, yf it had bene possible. Eue as Paul in the nyenth chapter of his epistle to the Romayns was dronke in loue and ouerwhelmed and with the plentuousnes of the infinite mercye of God (whiche he had receyued in Christ vnsought for) withheld hymselfe banished from Christe and dampned, to saue the Jewes, yf it myght haue ben. For as a mā feleth God in hymselfe, so is he to hys neighbour.

Marke an other thinge also. We for the moost part because of oure grossenes in all oure knowledge procede from that which is last an hyndmost vnto þe whiche is fyrst, begynnynge at the later ende, disputynge and makynge oure argumentes backwarde. We begynne at the effecte and worke and procede vnto the naturall cause.

### Wicked Hammon

cause. As because of an example we fynde  
se the mone darke, and then searche the  
cause, and fynde that the puttyng of the  
earth betwene the sonne and the mone is  
the naturall cause of the darkenes and  
that the earth stoppeth the lyght. Then  
dispute we backwarde sayenge the mone  
is darkened, therfore is the earth directly  
betwene the sonne and the mone. Nowe  
yet is not the darkenes of the mone the  
naturall cause that the earth is betwene  
the sonne and the mone, but the effect ther  
of and cause declarynge and leadyng vs  
vnto the knowlege, howe that the earth  
is betwene the sonne and the mone direct  
lye and causeth the darknes, stoppyng  
the lyght of the sonne from the mone. And  
contrarye wise the beyng of the earth di  
rectly betwene the sonne and the mone is  
the naturall cause of the darkenes. Aphe  
wyle, he hath a sonne therfore is he a fa  
ther, and yet the sonne is not cause of the  
father, but contrarye wyle.

Not withstādyng the sonne is the cause  
declaratyue where by we knowe that the  
other is a father. After the same maner  
here, many synnes are forgiven her, for  
he loued much, thou mayste not vnder  
stande by the worde for, that loue is the  
natural cause of & forguyng of synnes,  
but declareth it onely, and contrary wyle  
the forgiveness of synnes is the naturall  
caus



The parable of the  
cause of loue. The workes declare loue.

And loue declareth that ther is some be-  
nefite and kyndnes shewed. or els would  
there be no loue. Why worketh one, and  
an other not? Or one more then another?  
Because that one loueth and y other not  
or that the one loueth more the the other,  
Why loueth one and another not, or one  
more then another? Because that one fe-  
leth the exccadyng kyndnes of God in  
his herte and another no, or that one fe-  
leth it more then another. Scripture spea-  
keth after the moost grossest maner. Be  
diligente therfore that thou be not decep-  
ued with curiousnes. For men of no smal  
reputacion haue ben deceyued with thier  
owne sophistrie.

**H**ereby seist thou, y ther is greate  
differēce betwene beinge rightu-  
ous, and good in declarynge and  
utterynge a mans owne ryghtu-

ousnes and goodnesse. **The office of**  
The sayth onelye sayth,  
maketh a man safe, good, rightuous and  
the frēde of god, yea & heir of al his good-  
nes and possesseth vs wpth the spirite of  
god. The worke declareth the same faith  
and goodnes. Nowe vseth the scripture **The office of**  
the commune maner of speakinge, and workes,  
the very same that is amonge the people.

As whan a father sayeth to his chyld, go  
and be louynge, mercyfull, and good to  
such or such a poore man, he byddeth him

B. L.

not

### Wicked Hammon.

not, therewith to be made merciful, kind and good: but to testifie and declare the goodnes that is in hym already with the outward dede: that it maye breake out to the profete of other, & that other maye fele it whiche haue nede therof.

After the same maner shalt thou enterprete the scriptures whiche make mencion of workes: that God thereby wyll that we shewe forth the goodnes whiche wee haue receyued by fayth, and let it breake forth and come to the profet of other that the false fayth maye be known and wedded out by the rites. For God geueth no man hys grace, that he shoulde let it lye still and do no good withall: but that he shoulde encrease it and multiplie it with lendynge it to other, and with openly declaring of it with the outward workes, prouoke & draw other to God, As Christ saith in Mathew the first chapter. Let your lyght so shyne in the syght of men that they maye see your good workes, and glorifie your father whiche is in heauen.

Or els were it as a treasure dygged in the ground and hid wyth doo, in the which is no profete. Moreover therewith the goodnes grace, fauoure, & gyftes of God whiche ar in the, not only shalbe known vnto other, but also vnto thin owne selfe and thou shalt besure that thy fayth is ryghte, and that the true spirite of God

The talent.  
Math. xxv.



**The parable of the.**

is in the, and that thou art called and chosen of God vnto eternall lyfe, and loosed from the bondage of Sathan whose prisoner thou wast. Peter exhorteth in the fyrst of his seconde epistle, thow we good workes to make oure callinge and electi- on (where with we are called and chosen of God) sure. For how darre a man pre- sume to thynke, that his fayth is ryghte, and that goddes fauoure is on hym, and that Goddes spirite is in hym, when he fealeth not the working of the spirite, nei- ther hym selfe desposed to anye Godlye thyng? Thou canst neuer knowe or be sure of thy fayth, but by workes whiche workes must also come of pure loue with- out lokinge after any maner rewarde thou mayste be sure that thy fayth is but a dreame and not ryght, and even the same that James calleth in his epistell the seco- chapter dead fayth and not iustifyenge.

Abraham thow we workes Genesis. xii. was sure of his faith to be right, and that the true feare of God was in hym. whē he had offered hys sōne (as the scrip- ture sayeth) Now knowe I that thou fearest God, that is to saye. Now is it opē and manifest that thou fearest God in as much as thou haste not spared thy onlye sonne for my sake.

So now by this abyde sure and fast that a man inwardly in the herte and before  
L.ii. God

### **Wicked Hammon:**

god is rightuous and good thoro<sup>w</sup> faith  
only befoze all workes. Notwithstāding  
yet outwardly and openly befoze the peo-  
ple, yea & befoze him selfe, is he rightuous  
thoro<sup>w</sup> the worke that is, he knoweth  
and is sure thoro<sup>w</sup> the outwarde worke  
that he is a true beleuer and in the fa-  
uoure of God and ryghtuous and good  
thoro<sup>w</sup> the mercy of God. that thou may-  
est call the one an open and an outwarde  
rightuousnes, and the other an inwarde  
rightuousnes of <sup>h</sup> hert (so yet) that thou  
vnder stande by the outwarde rightuous-  
nes, none other thinge saue the fruit that  
foloweth as a declaringe of that inwarde  
iustifying and ryghtuousnes of the hert,  
and not that it maketh a man rightuous  
befoze God, but that he muste fyrste be  
rightuous befoze hym in the herte. Even  
as thou mayste call the fruite of the tre,  
which foloweth and bittereth the inwarde  
naturall goodnes of the tre.

Thus meaneth James in his Epyistle  
where he sayth, sayth without workes  
is dead that is, yf workes folow not, it is  
a sure and an euidente sygne, that ther is  
no sayth in the hert but a dead ymagina-  
cion and dreame which they falsly cal faith.

Of the same wyse is thys sayinge of  
Christe to bee vnderstande. Make you  
frendes of the vneyghtuous Hammon,  
that is shewe youre sayth openly & what



**The parable of the**  
ye are within the herte with outwarde  
geuyng and bestowyng poure goodes  
on þe poore, that ye may obtayne frendes,  
that is, that þe poore on whom thou haste  
shewed mercy may at þe daye of iudgmēt  
testifie and witnesse of thy good workes.

That thy fayth and what thou waste  
within in the herte before God maye ther  
appeare by thy fruits openly vnto al mē  
For vnto the ryght beleueynge shall all  
thynges be comfortable and vnto conso-  
lacion at that terryble daye. And contra-  
ry wyse vnto the vnbelleuynge, al thyng  
shall be vnto desperacion, and confu-  
sion, and euery man shall be iudged openly and  
outwardely in the presence of all men, ac-  
cordinge to ther dedes and workes. So  
that not without a cause thou mayeste  
call them thy frendes, whiche testifie at  
that daye of the, that thou louedest as a  
true and a ryght christen man and follo-  
wedest the steppes of Christ in shewynge  
mercy, as no doute he doth whiche feleth  
God mercyfull in his herte. And by the  
workes is the faith knoweth, that it was  
ryght and perfecte. For the outwarde  
workes can neuer please God nor make  
frende, excepte they springe of fayth. For  
as muche as Christ hym selfe Matthew  
in the .vi. and .vii. Chapter dysaloweth  
and casteth awaye the workes of the pha-  
rises: yea prophesyng and workynge of

Why he called  
them frendes,

### Wicked mammon.

miracles & castynge out of deuels, which we counte and esteeme for very excellent vertues. Yet make they no frendes w<sup>th</sup> these wo<sup>r</sup>kes, while their hertes are false and vnpure and they<sup>r</sup> eye double. Now without fayth is no herte true or eye singel: so that wee are compelled to confesse that the wo<sup>r</sup>kes make not a man ryghteous or good but that the herte muste fyrst be ryghteous and good before any good wo<sup>r</sup>ke procede thence.

Good wo<sup>r</sup>kes  
muste be done  
frely.

**S**econdarely all good wo<sup>r</sup>kes muste be done frely with a single eye, without respecte of any thyng, and that no profyte be sought therby.

That commaundeth Christe where he sayeth Math. x. freely haue ye receyued, freely geue agayne. For loke as Christe with al his wo<sup>r</sup>kes dyd not serue heauē, for that was hys all redy, but dyd vs serue therwith, & nether loked nor sought his owne profyte, but oure profyte, and the honour of God the father only: euen so wee w<sup>th</sup> all oure wo<sup>r</sup>kes may not seke oure owne profyte, neyther in thys worlde nor in heauē, but must and ought freely to wo<sup>r</sup>ke, to honour God withall, and without all maner respect, seke oure neyghbours profyt, and do hym seruice.

That meaneth Paul Philip. ii. saynge Be minded as Christ was which beyng in the shape of God, equal vnto God and  
euen



**The parable of the.**

even very God, layd that a parte, that is  
to say, hyd it. And toke on hym the forme  
and fashion of a seruaunt, That is, as  
concernynge hym selfe he had ynoughe,  
that he was full, and had plentuousnes  
of the Godhead, and in all hys workes  
sought oure profyte and became our ser-  
uaunt. The cause is, for as much as faith  
iustifieth and putteth away sinne in the  
syght of God, byngeth, lyfe, health and  
the fauoure of God, maketh vs the hey-  
res of God powreth y<sup>e</sup> spirit of God in-  
to our soules and fylleth vs with al god-  
lynes in Christe, it were to great a shame,  
rebuke, and wronge vnto the sayth, yea  
to Christes bloude yf a mā would worke  
any thyng to purchase that, wherewith  
sayth hath endued him already, and God  
hath geuen hym surely. Euen as Christe  
had done a rebuke and shame vnto hym  
selfe, yf he woulde haue done good wor-  
kes and wrought to haue ben made ther  
by Gods sonne and heyre ouer all, which  
thyng he was already. Now doth faith  
make vs the sonnes or children of God,  
John. i. he gaue them myght or power to  
be the sones of God, in that they beleeued  
in his name. If we be sonnes, so are wee  
also heyres Roma. viii. and Gala. iiii.  
Howe can, or ought wee then to worke,  
for to purches that enherytaunce w<sup>th</sup>  
all, where of wee are heyres all redye by  
L. iiii. sayth

**Wicked mammon.**

sayth: What shall we say then to those scriptures which sounde as though a man shoulde do good workes and lyue well for heuens sake or eternall rewarder. As these are, make you frendes of the vngiftuous mammon. And Math. vii. Gather you treasure together in heauen. Also Math. xix. If thou wilt enter in to life kepe the commandementes and suchelike. This saye I, that they which vnderstande not, nether fele in their herts what sayth meaneth, talke and thynke of the rewarder euen as they do of the worke, nether suppose they that a man oughte to worke but in a respecte to the rewarder.

For they ymagen that it is in the kyngdome of Christe, as it is in the worlde amonge men, that they must deserue heauē with theyr good workes. How be it their thoughtes are but dreames and false imaginations. Of these men speaketh Mala. Chap. i. who is it amonge you that shutteth a doore for my pleasure for nought: that is, wythout respecte of rewarder.

These are seruauntes, that like gaynes and auantage, hyrelinges and daye labourers which here on earth receyue their rewardes, as the pharysēs with ther prayes, and fastinges Math. v.

But on this wise goeth it with heauē, with everlastyng lyfe, & eternal rewarder, lykewyse as good workes naturally folowe



The parable of the  
lowe saythe ( as it is aboue rehearsed ) so  
that thou needest not to commaūde a true  
beleuer to worke or to compel hym wyth  
any lawe, for it is impossible & he should  
not worke he tarpyeth but for an occasi-  
on, he is euer disposed of hym selfe, thou  
needest but to put hym in remembraunce,  
and that to knowe the faulse sayth from  
the true. Euen so naturallly doth eternall  
lyfe folowe sayth and good lyuing, with-  
out sekynge for, and is impossible that it  
should not cōe, thought no man thought  
there on. Yet is it rehearsed in the scrip-  
ture, alleged, and promysed to knowe the  
difference betwene a false beleuer and a  
true beleuer, and that every man maye  
knowe what foloweth good lyuinge na-  
turallly and of it selfe wythout takynge  
thought for it. Take agrosse ensampel.  
Hel, that is euerlastinge death is threa-  
tened vnto synners, and yet foloweth it  
synne naturallly without sekynge for. For  
no man doth euill to be damned therfore,  
but had leuer auoid it. Yet the one folo-  
weth the other naturallly, and thought  
no man tolde or warned hym of it, yet  
should the synner synde it, and fele it. Ne-  
uerthelesse it is therfore threatened, that  
men maye knowe what foloweth euill  
lynyng. Now then as after euill lyuing  
foloweth his rewarde vnsought for: eue  
so after good liuing foloweth his rewar-  
d

na-

**Wicked Damnon.**

naturally vnoughte for or vnthoughte  
vpon euen as when thou drynkest wyne,  
be it good or badde, the tapst foloweth of  
it selfe, thought thou therfore drinke it  
not. Yet testifieth the scripture, and it is  
true, that we are by enheritaunce heires  
of dānacion, and that befoze we be borne  
we are vessels of the wrath of God and  
full of that poyson whence naturally all  
synnes sprynge, and where with we can  
not but synne, whych the thyng the dedes  
that folowe ( when we behold our selues  
in the glasse of the lawe of God ) do de-  
clare and vtter, kyll our consciences, and  
shewe vs what we were and wist not of  
it, and certifie vs that wee are heyres of  
damnacion. For yf we were of God we  
should cleaue to God and lust after þ wil  
of God. But now oure dedes compared  
to the lawe declare the contrarpe and by  
oure dedes, wee se oure selfe both what  
we be and what oure ende shalbe.

So nowe thou seyst that lyfe eternall  
and all good thynges are promised vnto  
fayth and belefe: so that he that beleueth  
on Christe, shalbe safe. Christes bloude  
hath purchased life for vs and hath made  
vs the heyres of God: so that heauen co-  
meth by Christes bloude. Yf thou woul-  
dest obtayne heauē with the merytes and  
deseruynges of thync owne workes, thā  
dyddest thou wronge, ye and Gamedest  
the



The parable of the  
the bloude of Christe, and vnto the were  
Christe deade in bayne. Nowe is the true  
beleuer heyre of God by Christes deser-  
uinge, ye and in Christe was predestinate  
and ordered vnto eternal lyfe, before the  
worlde beganne. And when the Gospell  
is preached vnto vs we beleue the mercye  
of God, and in beleuyng we receyue the  
spight of God whiche is the earnest of  
eternal lyfe, and we are in eternal lyfe al-  
ready and fele al ready in oure hertes the  
sweetnes therof, and are overcome wyth  
the kindnes of God and Christ and ther-  
fore loue the wyl of God, and of loue are  
ready to worke ferly, and not to optayne  
that whiche is geuen vs frely, and wher-  
of we are heyres already

Now when Christe sayeth. Make you  
frendes of vnerghtuous Mammon. Ga-  
ther you treasure together in heauen and  
such lyke. Thou seyst that the meanyng  
and entent is none other, but that thou  
shouldest do good, and so wyll it folowe  
of it selfe naturally, without sekynge and  
takinge of thought that thou shalt fynde  
frendes & treasure in heauen and receyue  
a rewarde. So let thyne eye be syn-  
gle, and loke vnto good luyng onely, & take  
no thought for the rewarde. But be con-  
tent. For as muche as thou knowest and  
arte sure that the rewarde and all thyng  
contayned in Goddes promyses folowe  
good

**Wicked Hammon.**

god blypyng naturally, & thy good woꝛ-  
kes do but testifye onely and certifye the  
that the spirite of God is in the, who thou  
hast receiued for an earnest of gods trueth,  
and that thou art heyre of all the good-  
nesse of God, and that all good thynges  
are thyne all ready purchased by Chyriste  
bloude and layed vp in store agaynst  
that day when euery man shal receyue ac-  
cording to hys dedes, that is, accordyng  
as his dedes declare and testifye, what he  
is or was. For they that lōke vnto the re-  
warde, are slow, false subtel and crafty  
woꝛkers, and loue the rewarde moze then  
the woꝛke, yea hate the labour, yea hate  
God whyche commaundeth the labour  
and are wery both of the commaunde-  
ment and also of the commaunder & woꝛke  
wyth tediousnes, But he that woꝛketh  
of pure loue without seekinge of rewarde  
woꝛketh truly. Thyrdly that not þe sayn-  
tes, but God only receyue vs in to eter-  
nall tabernacles, is so playne and euident  
þe neede not to declare or proue it Howe  
shall the sayntes receyue vs in to heauen,  
whan euery man hath neede for hym selfe,  
that God onely recrue hym to heauen,  
and euery man hath skace for hym selfe?  
As it appeareth by the fyue wise virgins.  
Mat. xxvi. which woulde not geue of the  
oyle vnto the vnwyle virgyns. And S.  
Peter sayth in the iiii. of his fyrst epistle  
that



The parable of the.

that the ryghtuous is wyth difficultye  
saued. So. seest thou that the sayenge  
of Christe (make you frendes of the. & c.  
That theye maye receyue youe into the  
euerlastyng tabernacles) pertayneth not  
vnto the sayntes whiche are in heauen,  
but is spoken of þe poore and nedy whiche  
are here pre'sent w<sup>ch</sup> be on earth, as thought  
he woulde saye. What byldest thou chur  
ches, foundest abbayes, chauntries, and  
colleges in the honour of sayntes, to my  
mother, saynt Peter, Paul and sayntes  
that be deade to make of the thy frēdes?  
Thei nede it not, yea thei are not thy frē  
des but theye is whiche lyued then, when  
thei lyued, of whōe they were holpē. Thi  
frendes are the poore whiche are now in  
thy tyme and a lyue with the, thy poore  
neighbours whiche nede of thy healp and  
succoure. Than make thy frendes with  
thy vneyghtuous mammon, þe they maye  
testifye of thy, sayth and thou mayste  
knowe & fele that thy sayth is ryght and  
not fapned.

**A**sto þe seconde, suche receyvinge  
into þe euerlastyng habitacions  
is not to be vnderstāde, that men  
shal do it. For mani to whom we  
shew mercy and do good shal not comme  
ther, nether skylleth it, yf we mekely and  
louyngly do oure, dutye yea it is a sygne  
of stronge sayth, and feruent loue, and  
strong

### Wicked mammon.

stronge fayth and feruent loue, if we doe well to the euill, and studie to drawe the to Chyrste in all that lyeth in vs. But the pore geue vs an occasion to exercepce oure fayth, and the deades make vs feale oure fayth and cerryfye vs and make vs sure that we are safe, and are escaped and translated frō death vnto lyfe, and that we are delyuered and redemed from the captiuyte and boundage of Satan, and brought in to the lybertye of the sonnes of God in that we fele lust and strength in our herte, to worke the wyl of God. And at that daye shall oure deades appere and comfort oure hertes, witnese oure fayth and trust whiche we now haue in Chyrst, which fayth shall then kepe vs from Wāe as it is writtē. None that beleueth in him shall be a shamed Rom. ix. So that good workes heape oure fayth, and make vs sure in our cōsciēces and make vs feale the merci of God. Not withstandinge heauē, cuerlasting lyfe, Iole eternal, faith the fauoure of God the spyrte of God lust and strength vnto y wil of God, are geuē vs frely, of the bouētuous and pleteous ryches of God purchased by Chyrst, with out oure deseruinges, that no man shoulde reioyse, but in the Lorde onely.

**I**n a forder vnderstāding of this Gospell, maye here be made. iiii. questions. What mamōn is, whi



### The parable of the

It is called vnrightheous, and after what maner Christ byddeth vs counterfet and folowe the vnjust & wicked stuard which with his Lordes damage prouyded for hys owne profit and vantage, whyche thing no doute is vnrightheous and synne.

Fyrst Mammon is an Ebrew word and signifeth ryches or tēporal goodes, and namelye all superfluitie and all that is aboue necessary & whyche is not repudied vnto our necessari vices, where with a man maye healepe an other, with out vndoinge or hurtynge him selfe. For hamon in the Ebrew speach, signifeth a multitude or a bundaunce or many

Mammon

And therence commeth mahamon or mammon aboundaunce or plenteousnes of goodes or riches. Secūdarly, it is called vnrightheous mammon, not because it is gotē vnrightuouly or with vsury. For of vnrightheous gotten goodes can no mā do good workes, but ought to restore the whom agayne. As it is sayd Iſaias. lxi. I am a God that hateth offeringe that commeth of robbery. And Malo. p̄io. iiii. sayeth, honoure the Lorde of thyne owne good. But therfore is it called vnrightheous, because it is in vnepyghteous vse. As Paule speaketh vnto the Ephesians. v. how that the dayes are euyl thoughte that God hath made the, and they are a good worke of Goddes makynge. Howe be it they

### **Wicked Mammon**

they are yet called euill because that euill men vse them a myse, and moche synne, occasions of euill, perrell of soules are wroughte in them. Euen so is riches called euill, because that euill men bestowe them amisse & misuse them. For where riches is ther goeth it after the comen pro- uerbe. He that hath money hath what him lysteth. And they cause fyghtinge, ste- linge, leynge a wayte, lyngge, flatteringe and al vn-happines against a mans neigh- boure. For a'l men holde on ryches parte

But singularly before God is it called. vnrighuous mammon, because it is not bestowed and mynistred vnto oure ney- bours neade. For if my neybour neade and I geue him not, nether depart liberal- ly with hym, of that whiche I haue: than withhold I fro him vnrighuously that whiche is hys owne. For as muche as I am bounden to healte hym by the lawe of nature, whyche is, what soeuer thou woldest that a nother, dyd to the that do thou also to him. And Christ Mathew. v. Geue to euery man that desireth the. And John in his fyrste ppsle, yf a man haue this worldes good & se his brother neade, how is the loue of God in hym? And this vnrighuousnes in our mammon se vert fewe men, because it is spirituall, and in those goodes whiche ar gotten most truly and iustly are me muche begyled. For they  
Sup



**The parable of the**  
suppose they do no man wronge in ke-  
pinge them, in that they got the not with  
stealinge, Robbinge, oppressing, and vsury,  
nether hurt any man now with them.

Thyrdly many haue busied the selves  
in studyenge what or who this vnrygh- **Who is the**  
teous steward is, because that Christe so **steward**  
praiseth hym. But shortly and playnely  
this is the answer. That Christe pray-  
seth not the vnryghteous stuard, nether  
setteth hym forth to vs to counterfet, be-  
cause of his vnrighteousnes but because  
of his wisdom only in that he with vn-  
right so wisely prouddid for him selfe. As  
if I woulde prouoke a nother to praye  
or studie sayng. The theues watche all  
nighte to robbe and stele: why canst not  
thou watche to praye and to studie. Here  
praysse not I the thefe and murderer for  
there euil doinge, but for ther wysdome,  
that they so wisely and diligently waite  
on ther vnrighteousnes. Like wise when  
I saye myse women tye them selves  
with golde & sylke to please ther louers.  
What wylt not thou garnyshe thy soule  
with fayth to please Christe: here praysse  
I not whordome, but the diligence which  
the whoze myselfe useth.

Of this wise Paule also Roma. v. like-  
neth Adam and Christ to gether, sayenge  
that Adam was a fygure of Christe, And  
yet of Ada haue we but pure synne, and

D.i. of

Wicked mammon.

of Chyſte grace onely, whiche are out of  
meaſure contrarie. But the ſimilitude or  
likenes ſtādeth in the original byrth, and  
not in the vertue and vice of the birth.

So that as Adam is father of all ſynne,  
ſo is Chyſte father of all rightuouſnes.  
And as all ſynnes ſprynge of Adam: euen  
ſo all rightuous men and women ſprynge  
of Chyſte. After the ſame maner is here  
the vnrighuous ſtuarde an enſample vn  
to vs in hys wiſdome and diligence only,  
in that he prouided ſo wyſely for hym  
ſelfe, that we with rightuouſnes ſhoulde  
be as diligent to prouyde for our ſoules,  
as he with vnrighuousnes prouided for  
his body. Lyke wyſe mayſte thou ſoyle  
all other terys whiche ſounde as though  
it were betwene vs and God as it is in  
the worlde where the rewarde is moze lo  
ked vpon, then the labour: yea wher mē  
hate the labour and worke faſſly with  
the bodye, and not with the herte and no  
longer than they are looked vpon, that the  
laboure maye appere outwarde only.



When Chyſte ſayth Mathe. v.  
Blessed are ye whē they rayle  
on you, & perſecute you, and  
ſaye all maner euill ſayinges  
agaynſt you, and yet lye, and  
that for my ſake, reioyce and be glad, for  
poure rewarde is greate in heauen. Thou  
mayſte not ymagen that oure deades de-  
ſerue



**The parable of the**  
serue the Joye and glorie that shal be ge-  
uen vnto vs. For then Paule saith Ro.  
xi. ) fauoure were not fauour I can not  
receyue it of fauour and of the bounteous  
goodnes of God frely, and by deseruinge  
of deade also. But beleue as the Gospel,  
the glade tid ynges and promises of God  
saye vnto the that for Christes bloudes  
sake only thorowe fayth, God is at one  
wythe the and thou receyued to mercede  
and art becom the sonne of God and heire  
annered with Christe of all the goodnes  
of God the earnest where of is the spirite  
of god poured in to our hertes. Of which  
thinges the deades are witnessses and cer-  
tifie oure consciences that oure fayth is  
vnfained and that the ryght spirit of God  
is in vs. For if I patiently suffer aduer-  
sitye and tribulation for conscience of God  
only that is to say, because I know God  
and testifie the truely. Then am I sure  
that God hath chosen me in Christe and  
for Christes sake, and hath put in me his  
spirit as an earnest of his promises, whose  
workyng I feele in mine hert, the deades  
beringe witness vnto the same. Nowe is  
it Christes blood only that deserued all  
the promises of God and that whiche, I  
suffer and do is partly the curinge healing  
and mortifyinge of my members and silyng  
of that originall payson, where with I  
was conceyued and borne, that I myght

D.ii. be

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be altogether Christ, and partly the doing  
of my dutye to my neighbour, whos det  
ter I am of all that I haue receyued of  
God, to drawe hym to Christe wyth all  
suffringe, with al paciens and euen with  
shedinge my blood for him, not as an offe  
ringe or merite for hys synnes, but as an  
ensampel to prouoke him. Christes blood  
only putteth away al the synne that euer  
was, is or shall be from them that are es  
lecte and repēt beleying the Gospel that  
is to save gods promises in Christe.

**A** Gayne in the same .v. Chap loue  
your ennys, blesse thē that curse  
you do wel to them that hate you  
and persecute you, that ye may be  
the sonnes of youre father whiche is in  
heauen. For he maketh his son wyne vpon  
euill and on good, and sendeth hys  
ayne vpon Just and vniust. Not that  
our workes make vs the sonnes of God.  
but testifie only and certifie oure consci  
ences that we are the sonnes of God and  
that God hath chosen vs and washed vs  
in Christes bloude, and hath put hys  
sprite in vs. And it foloweth, if ye loue  
them that loue you, what rewarde haue  
ye? do not the publicanes euen the same?  
and if ye shall haue fauour to your frēdes  
only what singuler thinge do ye? do not  
the publicanes euen the same? ye shall be  
perfecte therfore as your father whiche



The parable of the.

Is in heaven is perfect, That is to saye  
if that ye do no thinge but that the world  
doth, and they whiche haue the spirite of  
the worlde, wherebys Mal ye knowe that  
ye are the sonnes of God and beloued of  
God, more than the worlde: But and if **The signe of**  
ye conterfecte and folowe God in well **Gods fauour.**  
doinge the no doute it is a sygne that the  
spirite of God ys in you and also the fa-  
uoure of God, which is not in the world  
and that ye are enheretours of all the pro-  
myces of God, and elect vnto the felow-  
shippe of the bloude of Christe.

**I**n Math. vi. Take hede to your  
Almes, that ye do it not in the sight  
of men to the entent that ye would  
be sene of them, or els haue ye no  
rewarde with your father whyche is in  
heauē. Neither cause a trompet to be blo-  
wen afore the when thou doest thine Al-  
mes, as the hypocrites do in the sinagoges  
and in the stretes to be glorified of the  
worlde. But whē thou doist thine Almes  
let not thy left hād know what thy right  
hand doth, that thy Almes may be in se-  
cret, and thy father whiche seeth in secret  
shall rewarde th: openly. This putteth  
vs in remembraunce of oure dūtye, and sheweth  
weth what foloweth good workes, not  
that workes deserue it, but the reward  
in leayd vp for vs in store, and wee ther  
vnto elect thorow Christes bloud, which  
D.iii. the

### Wicked Hammon.

the workes testifie. For if we be worldly mynded and do our workes as the world doth, how shall we knowe that God hath chosen vs out of the worlde? But and if we worke frely, without al manner worldly respect, to shewe mercye, and to do our dutie to oure neyghboure, and to be vnto him as God is to vs, then ar we sure that the fauour and mercie of God is vpon vs and that we shall enioye all the good promyses of God thoroowe Christe whiche hath made vs heires therof.

Item in the same Chap. it foloweth. When thou prayst be not as the hypocrites, whiche loue to stand and praye in the synagoges & in the corners of the stretes, for to be sene of men. But when thou prayeste enter in to thy chamber and shutte thi dore to þ, & praye to thi father which is in secret, and thy father which seeth in secret shall rewarde þ openly. And likewise whē we fast (teacheth Christe in the same place) that we shoulde behaue oure selves that it appere not vnto men how that we fast, but vnto our father whiche is in secret, and our father which seeth in secret shall rewarde vs openly. These ii. textes doe but declare what foloweth good workes, for eternall lyfe cometh not by the deseriunge of workes but is (sayth Paul in the. vi. to þ Romayns) þ gyft of God thoroowe Iesus Christ. Neither do oure workes



### **The parable of the**

workes iustifie vs. For except we were iustitied by fayth whiche is oure rightnes and had the spirite of God in vs to teach vs, we could do no good worke freely without respecte of some profit, or ther in this world or in þ worlde to come, neither could we haue spiritual Joye in oure hertes in tyme of affliction and mortyfyinge of the fleſhe.

Good workes are called þ frutes of the spirit, Gal. v. Cha. for þ spirit worketh them in vs, and some tyme frutes of rightuouſnes, as in the ſeconde epiſtle to the Corinthyans. ix. Chapter. before al workes therfore we muſte haue a rightuouſnes wythin in the herte, the mother of all workes, and from whence they ſpringe.

The rightuouſnes of the ſcribes and Pharisees, and of the that haue the ſpirit of this worlde, is the glorious ſhewe and outward ſhynynge of workes. And Chriſt ſayth to vs Mat. v. except your rightuouſnes excede the ryghtuouſnes of the ſcribes and phariſes, ye can not enter in to the kyngdome of heauen. It is rightuouſnes in the worlde, if a man kyll not. But a Chriſten percepueth rightuouſnes if he loue his enemye, euen when he ſuffeth perſecuciō and tormente of hym, and the paynes of death, and mozneth more for his aduerſaries blindnes than for his owne payne, and prayeth God to open  
his

Wythout we be iustified we can not worke freely.

Good workes are called the frute of þ spirit and ryght wysnes.

What is the ryghtuouſnes of ſcribes and phariſes.

**Wretched mammon,**

his eyes and to for geue him hys synnes,  
as dyd Steuen in the Actes of the Apo-  
stles the. vii. Chap. and Christ Luc. xxi.

A christen, considereth hym selfe in the  
lawe of God, and ther putteth of hym al  
maner rightuofnes. For þe lawe suffereth  
no merites no deseruinges, no rightuof-  
nes, nether any man to be iustified in the  
syght of God. The lawe is spirytuall  
and requirith the herte and commaunde-  
mentes to be fullfylld with suche loue  
and obedience as was in Christe. If any  
fulfil al that is the wil of god with such  
loue and obedience, the same may be bold  
to sel pardons of his merites, and els not.

A Christen therfore whē he beholdeth  
him selfe in the lawe putteth of al maner  
rightuofnes, deserueinges and merites  
and mekely & vnfaynedly knoweledgeth  
his sinne and mysery, his captyuite and  
bondage in the flesh, hys trespasse and  
gylte, and is there by blessed wythe the  
poore in spirite Math. v. Cha. Then he  
morneth in hys herte, be cause he is in  
such bondage that he can not do the wil  
of God, and is an hongred and a thirst  
after rightuofnes. For rightuofnes (I  
meane) which springeth out of Christes  
bloud, for strength to do the wil of God.  
And turneth hym selfe to the promyses  
of God, and desyreth hym for hys greate  
mercy and trueth, and for the bloude of  
his

The law must  
be fulfilled spi-  
ritually and w-  
obedience as  
Christ, hath  
done

A christen whē  
he praieth abi-  
deth & sticketh



**The parable of the**  
his sonne **Christe** to fulfil his promyses,  
and to geue hym strength. And thus hys fast to Gods  
spirite ever prayeth within hym. He fast- promises,  
eth also not one day for a weke, or a lente  
for and whole yeaere, but professeth in his  
herte a perpetuall sobrienes, to tame the  
fleshe & to subdue þ body to the spirite,  
vntyll he wax stronge in the spirite, and  
growe ripe in to a full ryghtuousnes af-  
ter the fulnes of **Christe**.

And be cause this fulnes happeneth not  
till the body be slayne by death, a **Christe**  
is euer a synner in the lawe, and therefore  
fasteth and prayeth to God in the spirite,  
the world seing it not. Yet in þ promyses  
he is euer rightuous, thowhe sayth in  
**Christe** and is sure that he is heere of all  
goddes promyses, the spirite whiche he  
hath receyued in earnest, beringe hym wit-  
nes, hys herte also and his deades testifi-  
inge the same. Marke this then. To be in-  
wardlye that the lawe of God is so spi-  
rituall, that no fleshe can fulfill it. And  
then for to moorne and sorowe and to des-  
pyre, yee to hunger & thirst after strength  
to do the will of God from the grounde of  
the herte, and (not wythstandyng all the  
soutelty of the deuils, weknes and feble-  
nes of the fleshe, and wondring of the  
worlde) to cleue yet to þ promyses of god  
and to beleue þ for **Christes** bloude sake  
thou art receyued to the enherytance of

D.v. eter-

### Wicked mammon.

eternall lyf, is a wonderfull thinge, and a thinge that the world knoweth not of: but who so euer fealeth that (thought he fall a thousande tymes and is sure that the mercye of God is vpon hym.

If ye forgeue other men theyr trespasses, your heauenlye father shall forgeue you yours, Math. in the .vi. Chapt. If I forgeue, God shall forgeue me, not for my dedes sake, but for his promises sake for his mercie and truth, & for the bloude of his sonne Christe oure Lorde. And my forgeuing certifieth my spirite that God shall forgeue me, ye that he hath forgeuen me all redye For if I consent to the wyll of God in my herte, thought thowwe infirmitie and weakeanes I can not do the wyll of god at al tymes, more ouer though I can not do the wyll of God so purclye as the lawe requirith it of me, yet if I se my faute and mekely knowledg me sinne wepinge in mine herte because I can not do the wyll of God, & thynste after strength, I am sure that the spirit of God is in me and his fauoure vpon me. For the world lusteth not to do the wyll of God, neither soroweth because he can not, though he sorowe some tyme for feare of the payne that he beleueth shall folowe. He that hath the spirit of this worlde can not forgeue wyth out a mendes makinge or a greater vantage, If I forgeue now how com-

By cōsentynge  
vnto the wyll  
of God & know-  
ledging our  
faute mekely  
we be assured  
of the spirite  
of God.

Wherefore the  
beleuinge for-  
geueth



The parable of the:

cometh it: verily because I feale the mercye of God in me. For as a man fealeth God to hym selfe, so is he to hys neyghboure I knowe by myne one experience that all fleshe is in bondage vnder sinne and can not but sinne, therefore am I mercyfull and desyre God to loose the bōdes of synne euen in myne enemye.

**G**ather not treasure to gether in earth: & cet. Math. vi. But gather you treasure in heauen. & cet. Let not your herts be glued to worldly thynges studie not to heape treasure vpon treasure and riches vpon riches, but studie to bestowe well that whiche is gotten all ready, and let your abundaunce succore the lacke and neade of þy poore which haue not. Haue an eye to good workes; whiche if ye haue luste and also powre to do them, then are ye sure that the spirite of God is in you, and ye in Christ electe to the reward: of eternal lyfe whiche followeth good workes.

But loke that thine ere be synge and robbe not Christe of his honoure ascribe not that to the deservinge of thy workes whiche is geuen the frely by the merites of his bloude. In Christe we are sonnes In Christ we are heires. In Christ God chose vs and elected vs before the begynnyng of the worlde, created anew by the worde of the Gospell, and put his spirit

with þy which aboundeth of pure necessary fode ought we to sustaine the neddy.

### **Wicked Hammon.**

in vs, for because wee shoulde doode good  
worke. A Christen man worketh becaus  
it is the will of his father only. If we do  
no good worke nor be mercifull, howe is  
our lust therin? If we haue no luste to do  
good workes, how is gods spirite in vs?  
If the spirite of God be not in vs, howe  
are wee hys sonnes? Howe are wee hys  
heyles, and heyles annexed with Christe  
of the eternall lyfe which is promysed to  
all them that beleue in him? Now do our  
workes testifie and witnes what we are,  
& what treasure is leade vp for vs in hea-  
uen, so that our eye be single and loke vp-  
pon the commaundemēt with out respecte  
of any thyng, saue because it is Gods  
wyll, and that God desireth it of vs, and  
Christe hath deserued that we do it.

Not onely to  
speake of the  
Gospel is ac-  
cepted before  
God but to  
lyue after the  
Gospel.

**Math. vii** Not all they that saye vnto  
me Lorde, Lorde, shall enter in to þe kinge  
dome of heauen, but he that doth the will  
of my father which is in heauē. Though  
thou canste laude God wyth thy lippes,  
and call Christ Lord, and canst bable and  
talke of the scripture, and knowest al the  
stoyses of the byble. Yet shalt thou there  
by neuer knowe thine election or whether  
thy fayth be right. But and if thou feale  
lust in thine herte to the will of God, and  
bringest forth the fruite therof, then hast  
thou confidence and hope, and thy dedes  
and also the spirite whence thy deades  
spring



**The parable of the**  
spring certyfe thine hert that thou shalt  
enter, yea art all ready entred in to the  
kingdome of heauen. For it foloweth, he  
that heareth the word and doth it, bildeth  
his howse vpon a rocke, and no tempest  
of temptacions can ouer throwe it. For  
the spirit of God is in his herte and com-  
forteth him, and holdeth hym faste to the  
rocke of the merites of Christes bloude,  
in whom he is electe. Nothing is able to  
pluck hym out of the handes of God, God  
is stronger then all thinges. And contrary  
wise he that heareth the worde and doth  
it not, byldeth on sande of his owne ima-  
ginacion and euery tēpest ouer throweth  
his byldinge. The cause is, he hath not  
Gods spirite in hym, and therfore vnder-  
standeth it not a right nother worketh a  
ryght. For no man knoweth the thinges  
of God (sayeth Paul in the .i. pistle to the  
Corinthians in the seconde Chap) (saue  
the spirite of God: as no man knoweth  
what is a man, but a mans spirite which  
is in hym. So then if the spirite be not  
in a man, he worketh not the wil of God  
nether vnderstandeth it though he bable  
neuer so moche of the scriptures. Neuer-  
thelesse soch a man maye worke after his  
owne ymaginacion, but Gods will can  
he not worke, he may offer sacrificy, but  
to do metcye knoweth he not. It is easye  
to saye vnto Christe Lorde, Lorde: but

Wher the sps-  
rit of God is  
not, there can  
not a mā work  
accordynge to  
Gods will.

ther:

**Wicked, Hammon.**

therby shalt thou neuer feale oꝛ be sure of  
the kingdome of heauen. But and if thou  
do the wil of God then art thou sure that  
Christ is thy lord in deade, and that thou  
in him art also a lord, in that thou fealest  
thy selfe loosed and fere from the bōdage  
of synne, and lusty and of power to do  
the wyl of God. Wher the spirit is ther  
is fealyng. For the spiritte makethe vs  
feale all thinges. Wher the spyrte is not  
ther is no fealyng, but a vayne opinion  
oꝛ ymaginacion. A phisician serueth but  
for sycke men, and that for such sycke  
men as feale ther sekeneses & moine ther  
foze, and lōge for health. Christ lyke wise  
serueth but for such sinners only as feale  
ther synne and that for suche synners,  
as sorowe and moine in theyr hertes for  
health. Health is power oꝛ strēgth to ful-  
fyll the lawe oꝛ to kepe the commaundes-  
mentes. Nowe he that longeth for that  
health that is to saye, for to do the lawe  
of God is blessed in Christe, and hath a  
promyse that his lust shalbe fulfylled and  
that he shalbe made hole. Math. v. blessed  
are they which hunger & thirst for right-  
wesnes sake (that is to fulfyll the lawe)  
for ther lust shalbe fulfylled.

This longyng and consent of the herte  
vnto the lawe of God, is the workyng  
of the spiritte which God hath poured in  
to thine hert in earnest that thou myghtst  
be

**What health  
is to saye.**



**The parable of the**  
be sure that God wyl fulfill all his promys-  
ses that he hath made the. It is also  
the seale and marke whiche God putteth  
on al men that he choseth vnto euerlast-  
inge lyfe. So lōge as thou seest thy sinne  
and moznest, and consentest to the lawe  
and lōgest (though þ be neuer so weake)  
yet the spirite shall kepe the in all tempta-  
cions from desperacion and certifie thine  
herte, that God for his trouth, shall deli-  
uer þ and saue the, yea and by thy good  
deades shall thou be saued not whych  
thou hast done, but whiche Christe hath  
done for the. For Christe is thine, and all  
his deades are thy deades. Christ is in the  
and thou in hym knyt to gether insepara-  
bly. Neither canst thou be damned except  
Christe be damned with the. Neither can  
Christe be saued excepte þ be saued with  
hym. More ouer thy hert is good, ryght,  
holy and Just. For thy herte is no enemy  
to the lawe but a frend and a loue. The  
lawe and thy hert are agreed and at one,  
and therfore is God at one with the. The  
consent of the hert vnto the law, is vnitie  
and peace betwene God and man. For he  
is not myne enemy whiche woulde fayne  
do me pleasure and morneth be cause he  
hath not where with. Nowe he that op-  
ned thy dyscase vnto the and made the  
longe for health, shal as he hath promised  
heale the, and he that hath loosed thy hert  
shall

**Christes me-  
rites are ours**

Wicked mammon.

Shall at his Godly pleasur, loese thy mem-  
bres. He that hath not the spirite hath no  
fealyng, nether lusteth or longeth after  
power to fulfyl the lawe, nether abhor-  
reth the pleasures of synne, nether hath  
any man moze certentie of the promyses  
of God, than I haue of a tale of Robyn  
hode, or of some fyst that a mā telleth me  
was done at Rome. Another man maye  
lightely make me doute or beleue the con-  
trary, seing I haue no experience ther of  
mi selfe. So is it of them that scale not  
the working of the spirite, and therfor in  
tyme of temptaciō the byldinges of ther  
ymaginacions fall.

**M**athei. x. He that receyueth a pro-  
phete in the name of a prophete,  
that is because he is a prophete  
shall receyue the rewarde of a  
prophete and he that geueth one of thes  
litleons a cuppe of colde water to drinke,  
in the name of a dysciple, shall not lose his  
rewarde. Note this, that a prophete singi-  
fifieth as well him that enterpreteth the  
harde places of scripture, as him that pro-  
phesies thinges to come. Nowe he that re-  
ceyueth a prophete, a iust man, or a disci-  
ple, shall haue the same or lyke rewarde,  
that is to saye, shall haue the same eternal  
lyfe, whiche is appoynted for the in Chri-  
stes bloude and merytes. For except thou  
were electe to the same eternall lyfe, and  
haddest the same faith and trust in God,  
and



The parable of the.

and the same spirite, thou couldest neuer consent to their deades and heape them.

No man can consent to the deades and certifie thy conscience that thou art deades of the receyued to mercy, & sãtified in Christes lawe except he passions and sufferynge, and shall here be chosen.

after wythe all them that folowe God, receyue the reward of eternall lyfe. Of thy wordes thou shalt be iustified and of thy wordes thou shalt be condemned.

Math. xii. That is thy wordes as wel as other deades shall testifie with the or agaynst þ at the daye of iudgemente. Many ther are which abstaine from the vttwarde deades of fornicaciõ and adulteri, neuer the lesse reioice to talke ther of and laugh, their wordes and laughter testifie agaynste them, that they herte is vnpure, and they Adulterers and Fornicatours in the syght of God. The tonge & other signes oft times vtter þ malice of þ hert though a man for many causes at stayne his hãde, frõ the outwarde deade or acte.

**I**f thou wilt enter in to lyfe kepe the commaundementes Math. xix. Fyyste remẽbre that whẽ God cõmaundeth vs to do anie thinge, he dothe it not therfore, because that we of oure selues are able to do that he commaũdeth, but that by the lawe we myght se and knowe oure horrible damnacion and captiuite vnder sinne and woulde re-

E.i.

pent

## Wicked Hammon.

Excepte a mā  
haue þ spirit  
of life it is im-  
possible for  
him to kepe þ  
cōmaundemē-  
tes.

The greatest  
perfection.

pent and come to Christe, & receyue mer-  
cy and the scripture of God to loose vs,  
strenght vs & to make vs able to do gods  
wil which is the law. Now when he say-  
eth if thou wilt enter in to lyfe kepe the  
commaundementes, is as much to say, as  
he that kepeth the commaundementes is  
intred in to life, for except a mā haue first  
the spirit of life in him by Christes pour-  
cheasinge, it is impossible for him to kepe  
the commaundementes, or that his herte  
shoulde be loose or at libertie to lust after  
thē. for of nature wee are enemyes to the  
lawe of God. As touching that Christe  
saith after ward if thou wilt be perfect,  
goe and sell thy substance and geue it to  
the poore he saith it not as who shoulde  
saye that ther were any greater perfectiō  
then to kepe the lawe of God (for that is  
all perfection) but to shewe the other his  
blindnes which saw not that the law is  
spiritual and requirerh the herte. But be-  
cause he was not knowinge that he hade  
hurt any man with þe outwarde deade,  
he supposed that he loued his neyghbour  
as hym selfe. But when he was bade to  
shewe the deades of loue, and geue of his  
abundance to them that needed, he depa-  
ted morninge. Whiche is an euident tokē  
that he loued not his neybour as well as  
hym selfe. For if he had nede hym selfe, it  
woulde not haue greaued him to haue re-  
ceyued



**The parable of the**  
refused succour of an other man. Moyses  
yet he sawe not that it was moztet and  
thiefe that a man shoulde haue abundance  
of riches lying by him and not succoure  
hys neighbours neade. God hath geuen one  
mans riches to heale an other at neade. Yf  
thi neighbour neade and thou heale him  
not beinge able þ with holdist hys dutye  
from him and art a thefe before God.

That also that Christ saith, how that  
it is harder for a rich man (whiche loueth  
his riches so þ he can not find in his hert  
liberally and frely to heale the pore and  
needy) to enter in to the kingdome of heauen,  
then a camell to go thorow the eye of an  
needle, declareth that he was not intred in  
to the kingdome of heauen, that is to saye, e-  
ternall life. But he that keepeth the com-  
maundmentes is intred in to life, yea hath  
life and the spirite of life in him.

**T**his kinde of deuils goth not out  
but by prayere & fasting. Math.  
xxiii. Not that the deuill is caste  
out by merites of fasting or pray-  
inge. For he sayeth before that for there  
vnbefes sake they coulde not cast hym  
out. It is sayeth no doute that casteth  
out the deuils and sayth it is that fasteth  
and prayeth. Faith hath the promyses of  
God where vnto she cleaueth, and in all  
thinges thirsteth the honour of god. She  
fasteth subdueth þ body vnto þ spirite þ  
miracles.

He that wyth  
draweth from  
hys negboure  
the whythe is  
his can not  
come to hea-  
uen.

**Wicked Hammon.**

the prayer be not let, and that the spirite maye quietly talke wyth God: We also when so euer oportunitie is geue prayeth god to fulfyll his promises vnto his praise and gloire. And God whiche is merciful in promysinge and true to fulfyll them, casteth out the deuils & doth all that faith despreth and satisfieth hyr thirst.

**C**ome ye blessed of my father, enherete the kyngdome prepared for you from the begynnyng of the world. For I was a thirst and ye gaue me drinke. &c. Mat. xxv. Not that a man with workes deserueth eternall lyfe as a worke man or labourer his hyre or wages. Thou readest in the text that the kyngdome was prepared for vs from the beginnynge of the worlde. And we are blessed and sanctified. In Chyestes bloude are we blessed from that bitter crosse and damnable captiuite vnder synne, where in we were borne and conceived. And Chyestes spirit is poured into vs, to bring forth good workes, and oure workes are the frutes of the spirit, and the kyngdom is the deseruynge of Chyestes bloude, and so is fayth and the spiryte and good workes also. Not withstandinge the kyngdome foloweth good workes, & good workes testifie that we are heyyes therof, and at the daye of Iudgement shall they testifie for p. electe vnto theyr comfort and gloire,

The kyngdome  
of heauen is  
prepared for  
faythful. ergo  
theyr workes  
do not deserue  
it.



The parable of the.

eye And to the confucion of the vngodlie  
vnbelyuynge & faythlesse synners, whiche  
had not truste in the worde of Goddes  
promyses nor lust to the wil of God: but  
were carped of the spirite of theyr father  
the deuill vnto al abhominaciō, to worke  
wyckednes with all luste delectacion and  
gredynes.

**M**any synnes are forgiven hit for  
the loueth moche Lu. vii. Not þ  
loue was cause of forgivenes  
of synnes. But cō trary wise the  
forgivenes of synnes caused loue, as it  
foloueth, to whom lesse was forgeuē, the  
same loueth lesse. And afore he cōmended  
the iudgement of Symon, whiche an-  
swered that he loueth most to whō moste  
was forgiven: and also sayde at the last,  
thy fayth hath saued the or made þ safe,  
go in peace. We can not loue except wee  
se som benefite and kyndnes. As longe  
as we loke on the law of god only where  
we se but sinne and damnacion and the  
wyath of God vpon vs, yea where wee  
were damned afore we were borne, wee  
can not loue God: No wee can not but  
hate hym as a tyrante vnrighuous and  
vniust, and fle from hym as dyd Cayn.  
But when the Gospel that glad tidings  
and soifull promises are preached howe  
that in Christe God loueth vs fyrst, for-  
geueth vs, and hath mercye on vs, then

As longe as  
we se the law  
we cā not loue  
Christe but  
when we se þ  
gospel, then re-  
ioyce we.

**Wicked Damnon.**

**An exāple for  
declaracion of  
inward deede**

loue we again and the deades of our loue  
declare oure fayth. This is the maner of  
speakyng. As we saie. Somer is nye, for  
the trees blosome. Nowe is the blosome  
of the trees not the cause that somer dra-  
weth nye, but the drawinge nye of somer  
cause of the blosomes, and the blosomes  
put vs in remembrance that somer is at  
hande. So Christe here teacheth Simon  
by the fructnes of loue in the outwarde  
deades to se a strōge fayth within where  
so greate loue springeth. As the maner is.  
to saie do your charyte, shewe your cha-  
ryte, do a deade of charyte, shewe youre  
mercy do a deade of mercy, meaninge  
ther by, that oure deades declare how we  
loue our neyghbours and howe much we  
haue compassion on them at there neade.

Now ouer it is not possyble to loue ex-  
cept wee se a cause. Except we se in oure  
hertes the loue and kindnes of God to vs  
warde in Christe our Lorde, it is not pos-  
sible to loue God a ryght.

**An exāple of  
loue to warde  
our neyghbour**

We saie also he that loueth not my dog.  
loueth not me. Not that a man shulde loue  
my dog fyrst. But if a man loued me the  
loue where with he loueth me, would cō-  
pell hym to loue my dogge, though the  
dogge deserued it not, y<sup>e</sup> though the dog  
had done hym a displeasure. Yet if he lo-  
ued me, the same loue would refrayne him  
from venging hym selfe, and cause him to  
re fer



**The parable of the.**

refet the vengeaunce vnto me. Such speakings finde we in scripture. Ihon in the iiii. of hys fyrst Epistle sayth, he that saith, I loue God, and yet hateth his brother is a lyar. For how can he that loueth not his brother whom he seith, loue God whom he seyth not? Thys is not spoken that a man should fyrst loue hys brother and then God, but as it folowith.

For thys commaundement haue we of hym, that he whiche loueth God shoulde loue his brother also. To loue my neyghboure is the commaundement, whiche commaundemēt he that loueth not, loueth not God. The keepynge of the commaundemēt declareth what loue I haue to God. If I loued God purely, no thing that my neyghboure coulde do were able to make me neyther to hate hym epyther to take vengeaunce on hym my selfe, seing that God hath commaunded me to loue hym, and to remitte al vengeaunce vnto him. Marke now how muche I loue the commaundement, so muche I loue God how much I loue God, so much beleue I þ he is merciful, kind and good, yea and a father vnto me for Chyistes sake, how much I beleue that God is mercyfull vnto me, and that he wyll for Chyistes sake fulfyll all hys promyses vnto me: so much I se my synnes, so moche do my synnes greue me, so moche do I repent and sorowe that I

**E. iiii.**

**sinne,**

**The keepynge  
of þ commaun-  
dement decla-  
reth our loue  
toward God.**

Wicked mammon.

A goodly or-  
der of perfecti-  
on.

sinne, so moche displeaseth me that poy-  
son that moueth me to sinne, and so great  
ly desyre I to be healede. So now by the  
naturall order first I se my sinne. Then  
I repēt and sorow. Then beleue. I Gods  
promises, & he is mercifull vnto me and  
forgiue me, and wil heale me at the last:  
then loue I and then I prepare my selfe  
to the commaundement.

**T**his do and thou shalt lyue Luc.  
x. that is to saye, loue thy Lorde  
God wyth all thy hert, wyth all  
thy soule, & wyth all thy strenght  
and wyth all thy mynde, and thy neygh-  
boure as thy selfe. As who shoulde saye,  
if thou do this, or though thou canst not  
do it, yet if thou fealest luste ther vnto,  
and thy spirit sigheth moyneth, and long-  
eth after strenght to do it, take a signe and  
euidēt token therby that the spirit of life  
is in the, and that thou art electe to life e-  
uerlasting by Christes bloude, whos gift  
and purchase is thy faith and that spirit  
that worketh the will of God in &, whos  
gift also are thy deades or rather the dea-  
des of the spirit of Christ and not thine,  
and whos gift is the rewarde of eternall  
life which foloweth good workes.

It foloweth also in the same place of  
Luc. When he shoulde depart, he plucked  
out. ii. pence, and gaue them to the host,  
and sayd vnto hym Take the charge of  
eure

If we do but  
lust it is a sign  
that the spirit  
is in vs.



### The parable of the.

cure of hym, and what so euer thou spendest more I will recompense it the at my coming agayne. Remembre this is a parable, and a parable maye not be expounded word by word. But the entent of the similitude must be sought out only in the whole parable. The entent of the similitude is to shewe to whō a man is a neighbour or who is a mans neighbour (which is both one) and what it is to loue a mans neyghboure as hym selfe. The Samaritan holpe hym and shewed mercy as lōg as he was present, and he left his monye behinde him. And if that were not sufficient, he left his credēs to make good the rest, and forsoke hym not, as long as the other had neade. The said Christ go thou and do lyke wise, that is, wythout difference or respectiō of persons whoe so euer neadeth thy healpe, hym count thy neighbour, and his neybour be thou and shewe mercy on hym as long as he neadeth thy soccour, & that is to loue a mans neybour as him selfe. Neighboure is a worde of loue and signifieth that a man shoulde be euer nye and at hand. and ready to healpe in tyme of neade.

They þ wil enterprie parables worde for worde fall in to straytes oft tymes, whence they can not rid them selves. And preach lyes in steade of the trueth. As do they whiche enterpret by the two pence the

A parable can not be expounded in al pointes but þ see onely.

What neyghboure signifieth.

**Wicked Hammon**

the olde testament and the newe, and by that whiche is bestowed, Opera supererogationis. Howe be it supererogancia were a meter terme. That is to saye, deades which are moze then the lawe requy-  
reth, deades of perfectiō and of liberalite which a man is not bounde to do, but of hys freewil. And for them he shall haue an hygher place in heauen, and may giue to other of his merites: or of whiche the pope after his death maye giue pardons frome the paines of purgatorie.

**There is no greater perfec-  
tion than the  
lawe.**

Agaynst whiche expolicion then I answer. First a greater perfection then to loue God and his will, whiche is the cōmaundementes, with all thine herte, with all thy minde, is ther none. And to loue a mans neiboure as hym selfe, is like the same. It is a wōderfull loue where with a man loueth hym selfe. As glad as I woulde be to receyue pardone of myne owne life (if I hade deserued death) so glad ought I to be to defend my neibours life with out respect of my life, or of my good. A man ought nether to spare hys goodes nor yet him selfe for his brothers sake, after the enlāpel of Christ, i. John. iii. Here in sayeth he, perceyue wee loue, in that he (that is to saye Christe) gaue his life for vs. We ought therfore to bestow our liues for þ brethren. Now saith Christ Johan. xv. ther is no greater loue than



The parable of the.

than that a man bestowe his lyfe for his frende. More ouer no man can fulfil the lawe. For (Ihon sayth. i. Chapter of the sayd epistle) if we saie, we haue no sinne, we deceyue our selues and truet his not in vs. If wee knowledg our synnes he is faithfull and righteous to forgeue vs our synnes. Now if we be all synners, none fulfyleth the lawe. For he that fulfyleth the lawe is no sinner. In the lawe maye nother Peter nor Paul ner any o- ther creature saue Christ only reioyse. In the bloude of Christ which fulfilled the lawe for vs maye euery parson that res- penteth beleueth, loueth the lawe and morneth for strength to fulfill it, reioyse, be he neuer so weakc a sinner. The two pence therfore and the credens that he left behind him, to bestowe more if neade were, signifieth that he was euery where mercyfull, both present and absent, with out fayninge, cloking, complayninge, or excusinge and sooke not his neybour as longe as he had neade. Which exemple I praye God men maye folowe and let, opera supererogationis a lone.

**M**ary hath chosen a good parte whiche shall not be taken from her. Luce. x. She was first cho- sen of God and called by grace both to knowe hir sinne, & also to heare, the woide of sayth health & glad tidiges of

Roman full-  
filleth the  
lawe.

What þ two  
pence beoken.

What the  
parte was þ  
Marpe hadde  
chosen.

**Myched mamonn.**

of mercy in **Christe** and faith was gūen  
hy: to beleue and the spirite of **God** lo:  
sed hy: hert from the boundage of sinne.

Then consented he to the will of **God**  
agayne, and a boue all thinges had delect:  
tacio to heare that worde wherin he had  
obtayned euerlastinge health, and namly  
of his mouth whiche hade purchased so  
grate mercy for hy: **God** choseth vs first  
and loued vs fyrst and opyneth our eyes  
to se his exceddinge abundaunt loue to  
vs in **Christ**, and the loue we againe and  
accepte hys wyl aboute all thynges, and  
serue him that office where vnto he hath  
chosen vs.

Selle that ye haue and giue almes. And  
make you bagges whiche waf not old,  
and treasure which faileth not, in heauē.  
**Lu. xii.** This and souche lyke are not spo:  
ken that we shoulde worke as hyrcelinges  
in respecte of reward, and as though we  
shoulde obtayne heauen with merite. For  
he saith a litle afore, feare not litel flocke  
for it is youre fathers pleasure to geue  
you a kingdome. The kingdome cometh  
then of the good will of **Almyghty God**  
thorowe **Christ**. And souche thinges are  
spoken partlye to put vs in remembraunce  
of our dutye to be kinde agayne. As is  
that sainge let your light so shine before  
men that they se your good workes and  
glorefye your father which is in heauē.

As

**Scriptur spe:**  
**keth to vs di:**  
**ners wayes.**



**The parable of the**

**As who shoulde saye, if God haue geuen  
you so greate gyftes bee not vnthanke-  
full, but bestowe them vnto hys prayse.**

**Some thinges are spoken to moue vs  
to put our trust in God, as are thes. Bes  
holde the byrddes of the ayre. If youre  
childerne aske you bred will ye profer the  
a stoon: and many soch lyke. Some are  
spoken to put vs in remembraunce to be  
sober, to watche and praye, and to pre-  
pare our selves against temptacions, and  
that we shoulde vnderstande and know,  
howe that tentacions and occasion of e-  
uill come then most, when they are lest lo-  
ked for: lest we shoulde be carelesse and  
sure of oure selues, negligent, and vnpre-  
pared. Some thinges ar spoken, that we  
shoulde feare the wonderfull and incōpre-  
hēible iudgmētes of God lest we shoulde  
presume. Some to comfort vs þ we des-  
pauie not. And for lyke causes are all the  
enamples of the olde testament. In con-  
clu<sup>s</sup>io<sup>n</sup> þ scripture speaketh mani thinges  
as the worlde speaketh. But they maye  
not be worldly vnderstande, but goostlye  
and spirituallie, yea the spirite of God  
only vnderstandeth them, and where he  
is not ther is not the vnderstandinge of  
the scripture. But vnfrutefull dispu-  
tynge and braulinge about wordes.**

**The scripture saith, God seeth, God  
heareth, God smelleth, God walketh,  
God**

where the spi-  
rit is not ther  
is no vndersta-  
dyng of scrip-  
ture.

## Wicked Hammon

God is with the, God is not with them,  
God is angrie, God is pleased, God sendeth his spirite, God taketh his spirite away, and a thousande suche like. And yet is none of them true after the wordly manner and as þ words sowne. Rede the second Chapter of Paul to the Corinthians, the naturall man vnderstandeth not the thinges of God, but þ spirite of god only and we (saith he) haue receyued the spirite which is of God, to vnderstande the thinges which are geuen vs of God.

It is impossible to vnderstand the scriptures without the spirite of God.

For without the spirite it is impossible to vnderstande them. Rede also the. viii. to the Romans They that are led with the spirite of God, are the sones of God. Now the sone knoweth his fathers will and the seruant not He that hath not the spirite of Christ (saith Paul) is none of his. Likewise he that hath not the spirite of God is none of Gods, for it is bothe one spirite, as thou mayste se the same place. Now he that is of God heareth the worde of God Jo. viii. who is of God but he that hath the spirite of God. For ether more, saith he ye here it not, because ye are not of God, that is, ye haue no lust in the worde of God, for ye vnderstade it not, and that because his spirite is not in you. For as muche then as the scripture is no thinge els but that whiche the spirite of God hath spoken by the Prophetes



**The parable of the**  
tes and Apostles, and can not be vnder-  
stande but of the same spirite: Let euery  
man praye to God to send him his spirite  
to loose vs from oure naturall blindnes  
and ignoraunce, and to geue vs vndersta-  
ding and feelinge of the thinges of God  
and of his speakinge of his spirite of God.  
And marke this processe. first we are da-  
ned of nature, so conceived and borne,  
as a serpēt is a serpēt, and a tode a tode  
e a snake a snake his nature. And as thou  
seest a yonge chyld (which hath pleasure  
in many thinges wherin is present death,  
as in fire, water and so forth) wolde sla-  
ye hym selfe with a thousande deathes, if  
he were not wayted upon and kept ther-  
fro. Euen so we, if we shoulde lyue this  
thousand yeres coulde in all that tyme  
delite in no other thinge nor yet seke any  
other thinge, but that wherin is death  
of the soule.

Secundarily of the hole multitude  
of the nature of man, whom God hath  
electe and chosen and to whom he hath  
apointed mercy and grace in Christe, to  
them sendeth he his spirite, whiche open-  
eth their eyes, sheweth them their miserie,  
and bringeth them vnto the knowledge of  
themselues, so that they hate and abhorre  
themselues, are astonied and amased and  
at their wittes endes, nether wote what  
to do or wher e to seke healk. Then left  
they

Pray his spirite  
to leuse you  
from your na-  
tural blindnes  
and to geue  
you vnderstan-  
dyng of spiri-  
tual thynges.

Marke the or-  
dye of Goddes  
workes.

### **Wicked Hammon**

they shoulde flie from God by desperacion, he conforteth them agayne with his swete promises in Christe and certifieth ther hertes that for Christes sake they are receyued to mercye & theyr synnes forgiven and they electe and made **S**onnes of God and heyyes with Christe of eternal lyfe: and thys thowwe sayth are they set at peace with God.

Now maye not we are why God chooseth one and not another, other thynke that God is vnjust to dāme vs afore we do any actuall deade, seing that god hath power ouer all hys creatures of right, to do with them what he lyst or to make of eueri one of thē as he lysteth. Our darknes can not perceyue his lyght. God will be feared & not haue his secret iudgemēts knowen. More ouer we by the light of sayth se a thousande thynges whiche are impossible to an infidle to se. So lyke wise no doute in the light of the clear vision of God we shall se thynges whiche now God will not haue knowen For pryde ever accompanieth hye knowledge but grace accompanieth mekenes. Let vs therfore gyue diligence rather to do the will of God, then to search his secrettes which are not profitable for vs to know.

When we are thus recōsyled to God, He that is re- made the frendes of God and heyyes of  
cōsiled to God eternal lyfe, & spirite that god hath pow-  
red



### The parable of the

red in to vs testifyeth that we maye not muste not liue  
lyue after our olde deades of ignorance, after the olde

For how is it possible, that we shoulde lustes of igno-  
repente and abhorre them, and yet haue iauince,  
lust to lyue in the. Wee are sure therfore  
that God hath created and made vs new  
in Christe, and put hys spirite in vs that  
we shoulde lyue a newe lyfe, whiche is y  
lyfe of good workes.

That thou maist know what are good  
workes, or what workes are good and  
the ende and entente of good workes, or  
wherfore good workes lerne, marke this  
that foloweth.

The lyfe of a Christen man is inward  
betwene hym and God, and properly is  
the consente of the spirite to the will of  
God, and to y honour of god. And godes  
honour is the finall ende of al good wor-  
kes. Good workes all thynges that are  
done wyth in y lawes of God, in whych  
God is honoured and for whiche thākes  
are geuen to God.

Good workes.

Fastinge is to absteyne from surfeiting  
or ouer much eatinge, fro dronkenes and  
care of the worlde (as thou mayste reede  
Lu. xxi.) and the ende of fastinge is to  
tame the bodie, that the spirite may haue  
a free course to God, and maye quyetly  
talke with God. For ouer much eatynge  
and drynkinge and care of worldly busy-  
nes perle downe the spirite, choeke hyr

Fastinge

f.i. and

### **Wicked Hammon.**

**The cause of selfe to God. Now he that fasteth for any other entente, than to subdue the bodye, that the spirite may wayte on God, and frely exercise hyr selfe in the thinges of God: þe same is blinde and woteth not what he doth, er reth & shoth at a wroge marke, and his entente and ymaginacion is abhomynable in þe sight of God. Whe thou fastest from meate and drinke all day, is that a Christen fast: either to eat at one meale that wer sufficiēt for foure.**

**A man at foure tymes maye beate that he can not at ones. Some fast from meat and drinke, and yet so tangle them selues in worldli busines that thei can not ones thinke on God. Some abstayne from butter, some from eggis, some from all manner witte meate, some this day, some that dai, sōe in the honoure of this saint, some of that, and euery man for a sondre purpose. Some for the tothache, sōe for the hed ache, for feuers, pestilence, for soden death, for hanginge, drounding, and to be deliuered from the paynes of hell.**

**Some ar so mad that thei fast one of the thursdages betwene the two saynt marye dages in the worshippe of that saynt whos day is halowed betwene cristēmas and candelmas, and that to be deliuered from the pestilence. All those men fast without conscience of God, and without**

**honw**



The parable of the  
knowledge of the true entete of fastinge,  
and do no other thā honoure sayntes as  
the gentels and heathen worshiped, their  
ydolles, and are drowned in blindnes and  
know not of the testamēt that God hath  
made to manward in Chyristes bloud. In  
God haue thei nother hope nor cōfidence,  
nether beleue his promyses nether know  
hys wyll, but are yet in captiuyte vnder  
they prynce of the darkenes.



atche is not only to absteyne  
from slepe, but also to be cir-  
cūspect and to cast al p̄reles:  
as a mā should watch a toure  
or a castell. We muste remem-  
bre that the snares of the deuill are infi-  
nite and innumerable, and that eueri mo-  
ment aryse new temptacions and that in  
al places mete vs fresh occasiōs. Against  
whiche we must prepare our selues, and  
turne to God, and complaine to him, and  
make oure mone, and desyre hym of hys  
mercy to be our shyld, our toure, oure  
castell and defence from all euill, to put  
his strength in vs (for wythout hym wee  
can do nought) and aboue all thinges we  
must call to mynde what promyses God  
hath made, & what he hath sworne that  
he wyll doo to vs for Chyristes sake, and  
with stronge fapth cleue vnto them, and  
desyre hym of his mercy and for the loue  
that he hath to Chyriste, & for hys trathes

What watch  
signifieth

In al tentaciō  
we must cal v̄  
pon God.

f.ii.

Take

### Wicked Hammon

Take to fullfyll his promyses. If we thus cleue to God wyth stronge fayth, and beleue his woyses: then (as sayth Paule i. Corint. x.) God is faythfull, that he wyll not suffer vs to be tēpted aboue that we are able oꝝ aboue oure myght that is to say, if we cleue to his promyses and not to oure fantasyes and ymaginations, he will put might and power in to vs, that shal be stronger then al the tentaciō which he shal suffer to be against vs.

What prayer  
is.

**P**ayer is amorninge a longinge and a desire of the spirite to god ward for that which he lacketh as a sick morneth and soroweth in his hert longinge for health. Fayth euer praieth. For after that by fayth wee are recōsiled to God and haue receyued mercie and forgiuenes of God the spirite longeth and trusteth for strengeth to do the will of God, and that God maye be honoured, hys name halowed, and hys pleasure and wyll fulfille. The spiryte waiteth and watcheth on the will of god and euer hath hir owne fragilite & weaknes befoze hys eyes, and when she seeth tentacion and perell drawe nye, she turneth to God & to the testamente that God hath made to all that beleue and truste in Christes blood and desireth God for his mercy, trueth and for the loue he hath to Christe, that he wyl fulfill hys promyse, that

The condicions  
and proprieties  
of prayer.



**The parable of the**  
that he shall soccur and helpe and giue vs  
strength, and that he wyl sanctifie hys  
name in vs and fulfill hys godly wyl in  
vs, and þ he wil not loke on our sin and  
iniquite, but on his mercy, on his trueth,  
and on the loue that he oweth to his sone  
Christ and for hys sake to kepe vs from  
tentacion, that we be not overcome and  
that he delyuer vs from euyl, and what  
so euer moueth vs contrary to hys God-  
ly wyl. More ouer of hys owne experi-  
ence he fealeth other mens neade, and no  
lesse commendeth to God the infirmities  
of other then hys owne knowynge that  
ther is no strength, no helpe, no succure  
but of God only. And as mercyfull as he  
fealeth god in his hert to him selfe warde  
so mercyfull is he to other, and as great-  
ly as he fealeth his owne miseri, so grate-  
cōpassiō hath he on other. Hys neibours  
is no lesse care to hym then hym selfe. He  
fealeth hys neybours grieffe no lesse then  
his owne. And when so euer he seeth occa-  
siō he can not but pray for his neibour as  
well as for him selfe: his nature is to seke  
the honour of god in al men, and to draw  
(as much as in him is) all men vnto God

This is the lawe of loue whiche spring-  
eth out of Christes bloude in to þ hertes  
of al thē that haue their trust in hym. No  
man nedeth to byd a christen man to pray  
if he se his neybours neade: if he se it not

**F.iii.**

**put**

Lette the same  
mind be in you  
that was in Je-  
su Christ  
which, &c.

**Wicked Mammon.**

put hym in remembraunce only, and then  
he can not but do his dutye.

**One to praye  
for an other.**

Nowe as touchynge þe we desier one a  
nother to pray for vs, that do wee to put  
oure neybour in remembraunce of his dus-  
tie and not that we truste in his holy nes.  
Dure truste is in God, in Christe and in  
the trueth of goddes promyses, we haue  
also a promise that when .ii. or .iii. or moe  
agre togethere in any thyng accordynge  
to the wil of God, God heareth vs. Not  
wythstandynge as God heareth many:  
so heareth he few, and so heareth he one,  
if he pray after the wyl of god and desire  
the honour of God. He that desireth mer-  
cy, the same fealeth hys owne mysery,  
and sinne and morneth in his hert for to  
be delyuered, that he might honour God  
and God for hys trueth must heare hym,  
which saith by þe mouth of christ Mat.  
v. Blessed are they that hōger and thirst  
after rightousnes, for they shalbe fulfyll-  
led. God for hys truethes sake muste put  
the rightousnes of Christe in him and  
washe his vnrightousnes awaye in the  
bloude of Christ. And be the sinner neuer  
so weke, neuer so feable and frayle, syne  
he neuer so oft & so ardentli, yet so long  
as this lust desire and morninge to be de-  
liuered remaineth in hym, God seeth not  
hys synnes, rekeneth them not, for hys  
truethes sake and loue to Christe. He is  
not a sinner in the sight of God, þe would

**In what hour  
the sinner sigh-  
eth I shal hear  
hym.**



### The parable of the.

be no sinner. He that would be deliuered hath his hert loose already. His hert sinneth not, but moyneth repenteth, and consenteth vnto the lawe and wyll of God and iustifieth God, that is, beareth record that God whiche made the law is righteous and iuste. And such an hert trustinge in Christes bloude, is accepted for full righteous. And hys weaknes, infirmitie and frapltie is pardoned and hys synnes not lookede vpon: vntyll God put more strength in hym and fulfill his lust.

When the weake in the fayth and vnerpert in the misterites of Christe desire vs to pray for the, the ought we to leade then to the trueth and promises of God, and teach them to put their truste in the promises of God, in y<sup>e</sup> loue y<sup>e</sup> God hath to Christe and to vs for his sake, and to strength ther weake consciences, shewing and prouinge by the scripture, that as longe as they folowe the spirite & resyste sinne it is impossible they shoulde faule so depe that God shal not pulle them vp agayne, if they hold fast by the anker of fayth hauinge truste and confydence in Christe. The loue that God hath to Christe is infinite, and Christe dyd and suffered all thynges, not for hym selfe, to optaine fauouer or ought else: for he had euer the full fauoure of God and was euer Lorde ouer all thynges, but to reconcile vs to God and to make vs heyyes

The loue of  
God to churche  
is infinite.

## **Wicked Hammon.**

with him of his fathers kyngdome. And God hath promised, that whoso euer calleth on his name shall neuer be confuted or a shamed Ro. ii. Yf the ryghtwyl fall (saith the scriptur) he shall not be brossed, the Lorde shall put his hande vnder him.

**Who is right-  
tuouse.**

Who is rightuouse but he that trusteth in Christes bloude, be he neuer so weak? Christe is our ryghtuousenes and in hym ought we to teach all men to truste, and to expounde vnto al mē þe testament that God hath made to vs sinners in Christes bloude. Thys ought wee to do and not make a praye of them to leade them captiue, to sitte in ther consciences and to teach them to truste in our holynes, good deades and prayers, to the entēt that we woulde fede oure ydle and slowe belyes of their great labour and sweate, and so to make our selues Christes & sauours.

**Loue makethe  
all thynges com-  
mon.**

For if I take on me to saue other by my merites, make I not my selfe a Christ and a sauoure, and am in deade a false prophete and a true antichrist, and exalt my selfe and sytte in the temple of God, that is to wpt the consciences of men? Among Christē men loue maketh al thynges commune: euery man is others detter and euery man is bounde minister to his neyghboure, and to supplie hys neyghbours lacke, of that where wth God hath endued hym. As thou seeest in the worlde  
howe



**The parable of the.**

howe the Lordes and officers minister peace in the commune wealth, punyſhe murderers, theues and euyl doers, and to maynteine ther ordre and estate do the communes minister to them agayne rēt, trybute, tolle and custome. So in þe Gos- pell the curates whyche in euery paryſhe preach the Gospel ought of dutie to receiue an honest lyving for them and theyr howsholdes and euen so ought the other officers whiche are necessariſe repued in the commune wealth of Christ. Wee neede not to vse fylthy lucre in the Gos- pell, to chope and chaunge and to playe the tawernars, altering þe word of God, as they do their wyues to theyr moste auauntage, and to falscion Goddes word after euery mans mouth, or to abſe the name of Christe to optayne therby auctorite & power, to feede oure ſlowe bealies. Now seeſt thou what prayer is, the ende therof, and wherfore it serueth,

If thou giue me a thousand pownde to praye for the I am no more bounde the I was before. Mans ymaginacion can make the commaundement of God neither greater nor smaller neither can it eys ther adde to the lawe of God or minishe. I Goddes commaundement is as grater as hym selfe. I am bounde to loue the Turke wyth all my myght and power, yea and aboue my power euen from the

f.v.

ground

He þe ſerueth  
þe aultare oug-  
hte to lyue of  
þe aultare also

Temporal re-  
warde nother  
augmentethe,  
nor minyſheth  
Charitie.

### Wicked Hammon.

grounde of my hert, after the ensample  
that Christ loued me, nether to spare goo-  
des, bode or life to win him to Christe.  
And what can I do more for the if thou  
gaueste me all the worlde? Where I see  
neede ther can I not but pray if Goddes  
spirite be in me.

Almes is a greake worde and sygnify-  
eth mercy. One Christen is detter to a no-  
ther at hys neede of all that he is a ble to  
do for him vntill his neede be suffised. E-  
uery Christen man ought to haue Christ  
all ways before his eyes, as an ensample  
to counterfaite and folowe, and to do to  
his neybour as Christ hath done to him  
as Paule teacheth in all his epyistles and  
Peter in his fyrst and John in his friste  
also. This order vseth Paule in all hys  
epistyles. Fyrste he preacheth the lawe and  
proueth that the whole nature of man is  
damned in that the hert lusteth contrary  
to the will of God.

The order of  
Paule in sett-  
ynge forth of  
Christ.

For if we were of God, no doubt we  
shoulde haue lust in his will. Then prea-  
cheth he Christ, the Gospel the promises,  
and the merce that God hath set forth  
to all men in Christes bloude. Whiche  
they that beleue and take for an erueste  
thing, turne the selues to God, begininge  
to loue God agayne, and to prepare the  
selues to hys will by the working of the  
spirite of God in the. Last of all exorteth  
he



The parable of the  
he to vnite, peace & sobernes, to a boyde  
braulinges, sectes, opinions, disputinge  
and arguinge a bowt wordes, & to walke  
in the playne and syngle fayth and fea-  
linge of the spiritz, and to loue one an o-  
ther after the ensample of Christ, euen  
as Christe loued vs and to be thankfull,  
and to walke worthy of the Gospell and  
as it be cometh Christ and with the en-  
samel of pure liuing to draw al to Christ.

Christ is Lord ouer al, and euery christe  
is heire anered with Christ and therfore  
Lorde of all, and euery one lord of what  
soeuer a nother hath.

Yf thy brother or neybour therfore  
neade & thou haue to healse hym and yet  
showest not mercy but withdrawest thy  
handes from hym: then robbest thou hym  
of hys owne and art a thefe. A Christen  
ma hath Christes spirite. Now is Christ  
a merciful thinge: if therfore thou be not  
merciful after the ensample of Christe  
then hast thou not hys spirite. Yf thou  
haue not Christes spirite, then art thou  
none of hys Ro. viii. nor hast any parte  
with him. More ouer though thou shewe  
mercy vnto thy neibour, yet if thou do  
it not with such burning loue as Christe  
dyd vnto vs, so must thou knowledg: thy  
sine and desyre mercy in Christ. A christe  
man hath nought to reioyse in, as concer-  
ninge hys deadres. Hys reioysinge is that  
Christe

By what rea-  
son al thyng  
is commune.

### **Wicked mammon.**

**Christe** died for hym, and that he is was-  
shed in **Christes** bloude. Of hys deades  
reioyseth he not, nether counteth his me-  
rites, nether giueth pardons of them, ne-  
ther seeketh an hter place in heauē of thē,  
nether maketh hym selfe a sauoure of o-  
ther men, thorow hys good workes. But  
geueth al honour to **God**, and in his grea-  
tist deades of mercye knowleageth hym  
selfe a sinner vnfaineadly, and is a bun-  
dantly content wth the place that is pre-  
pared for hym of **Christe**. And his good  
deades are to him a signe onli þ **Christes**  
sprite is in hym, and he in **Christe**, and  
thorowe **Christe** electe to eternall lyfe.

**Ther is no or-  
der in charitte.**

The order of loue or charite which, some  
dreame, the Gospel of **Christe** sheweth  
not of that a man should beginne at hym  
selfe fyrste and then descende I wot not  
by what steppes. Loue seeketh not by  
owne profet. ii. Cor. xii. but maketh a mā  
to forgette him selfe, and to turne his pro-  
fet and other man, as **Christe** sought not  
hym selfe or is owne profit but oures.

This terme my selfe is not in the Gos-  
pell, nether yet father, mother sister, bro-  
ther, kinsman, that one shoulde be prefer-  
red in loue aboue a nother. But **Christ** is  
all in all thinges. Every christen man to  
an other is **Christe** him self, and thy neyg-  
bours neade hath as good ryghte in thy  
goodes as hath **Christe** hym selfe whi che



**The parable of the**  
is heye & Loide ouer all. And loke what  
thou owest to **Chyste** that thou owest to  
thy neybour neade. To thy neybour o-  
west thou, thine herte, thi selfe and al that  
thou, haste and canste do. The loue that  
springeth out of **Chyste** excludeth no mā  
nether putteth differēce betwene one and  
an other. In **Chyste** we are all of one de-  
gree wythout respecte of persons. Not  
withstandinge thought a **Chyristen** mans  
hert be open to all men, and receybeth all  
men. Yet because that his abilitie of good  
des extendeth not so ferre, this prouision  
is made, that euery man shall care for his  
owne howschold, as father and mother  
and thyne elders that haue holpē þ, wife  
childerne and seruātes. If thou shouldest  
not care & prouide for thyne howscholde,  
then, wert thou an infidele, seynge thou  
haste taken on the so to do, & for as moch  
as that is thy parte committed to the of  
the congregacion.

**Whē** thou hast done thy dutie to thine  
howescholde, and yet hast farther aboun-  
dance of the blessinge of **God**, that owest  
thou to þ poze þ cā not labour or would  
laboure & can gette no worke, and are des-  
titute of fyēdes, to þ poze I meāe whych  
thou knoweste, to them of thyne own pa-  
rysh. For that prouision ought to be had  
in the congregaciō, that euery parish care  
for ther poze. If thi neibours whiche thou  
knowe and to  
whome almes  
oughte to bee  
geuen:

### **Wicked Hammon**

knowest be serued, and thou yet haue so  
persuade, & hearest necessite to be amōge  
the bretherne a thousand myle of, to the  
art thou detter. Yea to the very infydels  
we be detters, if they neade, as forsooth  
as we mayntene the not agaynste Christ  
or to blasfeme Christ. Thus is euery mā  
that needeth thy healpe, thy father, mo-  
ther, syster, and brother in Christ: euen  
as euery man that doth the will of the fa-  
ther, is father, mother, sister, and brother  
vnto Christ.

More ouer if any be an infydele and a  
fals Christen and forsake hys household,  
hys wyfe, chylder and such as can not  
healpe them selues, then art thou bound  
and thou haue where w<sup>t</sup>, euen as much  
as to thine own household. And they haue  
as good ryght in thy goodes, as thou thy  
selfe. And if thou with drawe mercye fro  
them, and haste wherewith to healp the:  
the art thou a thefe. Yf thou shewe mer-  
cy, so doest thou thy dutie & art a fayth-  
full minister in the household of Christ,  
and of Christ shalt thou haue thi reward  
and thanke. Yf the whole worlde were  
thine, yet hath euery brother his ryght in  
thy goodes and is heire with the, we are  
all heires with Christ. More ouer the  
rych and they that haue wysdome wyth  
them must se the poore set a worke, that as  
many as are able maye fede them selues  
with

**Whoe is a  
thefe.**



**The parable of the.**

with the labour of there owne handes,  
accordinge to the scripture and commaun-  
dement of God.

Nowe seeſt thou what almes deades  
meaneth: wherefore it ſerueth. He that  
ſeketh wpyth hys almes more than to be  
merciful, to be a neybour, to ſuccoure his  
brother, to giue his brother that he owyth  
him, the ſame is blind and ſeth not what  
it is to be a Chriſten man, and to haue fe-  
lowſhip in Chriſtes bloude.

As partayning to good workes, vnder-  
ſtand that all workes are good which are  
done with in þe lawe of God in faith and  
with thankes geuing to God, and vnder-  
ſtande that thou in doinge them pleaſeſt  
God, what ſo euer thou doſte wpyth in  
that lawe of God, as when thou makeſt  
water. And truſt me if other wind or wa-  
ter were ſtopped þe ſhouldeſte feale what  
a precious thinge it were to do ether of  
both, and what thankes oughte to be ge-  
ue to God therefore. More ouer put no  
differencc betwene workes, but what ſo  
euer cometh in to thy handes that do as  
tyme, place and occaſion geueth, and as  
God hath put the in degre hye or lowe.

For as touching to pleaſe God, ther is  
no worke better then an other. God lok-  
eth not fyrſte on thy worke as the world  
doeth, as though the beutyfulnes of the  
worke pleaſed him, as it doth the world

All workes þe  
done in faith  
are good.

**Wretched Mammon.**

or as though he had neede of them. But God loketh fyrst on thy heert, what faith thou hast to hys wordes, how thou beleeuest hym, trustest hym and how thou lovest hym for his mercie þ he hath shewed the, he loketh with what heert thou workest, and not what thou workest, howe thou acceptest the degre that he hath put the in and not of what degre þ art, whether þ be an Apostle or a howe maker.

An example of  
diuersitie of  
estates.

Set thys ensample before thyne eyes. Thou arte a ketchin page & wasthest thy masters dyshes, an other is an Apostle and preacheth the worde of God. of thys Apostle herke what Paule sayth in the secōde to A Corinthians. ix. If I preach (sayeth he) I haue nought to reioyse in, for necessite is put vnto me as who shuld say, God hath made me so.

Woe is vnto me if I preache not. If I do it wylingly (sayth he) then haue I my rewarde that is, the am I sure that goddes spirite is in me and that I am electe to eternall lyfe. Yf I do it agaynste my wyll an offyce is comitted vnto me, that is, if I do it not of loue to God, but to gete aliuing ther by and for a worldli purpose and had leuer other ways lyue, then do I that office which God hath put me in and yet please not God my selfe. Note now if thys Apostle preach not as many do not, whiche only make them selues Apostles



**The parable of the.**

postles, but also compell men to take the  
for greater then I postles, yea for great  
ter then Christ hym selfe, then wo is vn-  
to hym, that is, his damnacion is iust. If  
he preach and hys hert not right, yet my-  
nistreth he the office that God hath put  
hym in, and they that haue the spirite of  
God here the voyce of God, yea though  
he speake in an Ase. More ouer howe so  
euer he preacheth he hath not to reioyse,  
in that he preacheth.

But and if he preach willingly, wyth a  
true hert and of conscience to God: then  
hath he his rewarde, that is, then fealeth  
he the earnest of eternall lyfe and the wor-  
kinge of the spirite of God in hym. And  
as he fealeth Gods goodnes and merce,  
so be thou sure he fealeth his owne infir-  
mitie, weaknes and vnworthynes, and  
morneth and knowledgeth hys synne, in  
that hert wyll not arise to worke with  
that full luste and lone that is in Christe  
oure Lorde. And neuerthelesse is yet at  
peace with God thoro we faith and trust  
in Christ Iesu. For the earnest of the spir-  
ite that worketh in hym testyfeth and  
beareth wytnes vnto hys hert, that God  
hath chosen hym, and that hys grace, shal  
suffice hym, which grace is now not yde  
in hym. In hys workes putteth he no  
trust. Nowe thou that ministerest in the  
hetchē and art but a hechēpage receyuest

**The earnest of  
the spirite.**

**G. 1.**

**all**

**Wicked Hammon.**

al thinge of þ' hand of God knowest that  
God hath put the in that office, submit-  
test thy selfe to his will and serueste thy  
master, not as a man, but as Christe hym  
selfe with a pure hert, acordinge as Paul  
teacheth vs, puttest thi trust in God, and  
with hym seekest thy rewarde. More o-  
uer ther is not a good deade done, but thi  
hert reioyseth therein, yea when thou he-  
rest that the worde of God is preached  
by this Apostle and seest the people trune  
to God, thou consentest vnto the deade,  
thine hert breaketh out in ioye, springeth  
and leapeth in thy brest, that God is ho-  
noured And in thyne hert doist the same  
that the Apostle doeth and happily wyth  
greate delectacion and a more seruēt spi-  
rit. Now he that receyueth a prophete in  
the name of a prophete shal receiue the re-  
warde of a prophete. Math. x. that is he  
conceiteth to þ' dede of a prophete & main-  
teineth it, the same hath the same spirite  
and earnest of euerlastinge life whiche the  
prophete hath and is electe as þ' prophete  
is. Now if thou compare deade to deade  
ther is difference betwixt, washing of dis-  
ches and preaching of the worde of God.

But as touchinge to please God none  
at all. For nother that nor this pleaseth,  
but as ferforth as God hath chose a mā,  
hath put his spirite in hym and purified  
his hert by fayth and trust in Christe.

Let



### The parable of the

Let every man therfore wayte on the office wherein Christe hath put hym and therein serue hys bretherne. If he be of lowe degree lette hym patiently therein abyde tyll God promote hym and exalte hym hier. Let kinges & hed officers seke put hym in. Christe in ther offices and minstre peace and quietnes vnto þ bretherne, punyssh synne, and that wyth mercy. euen wyth the same sorowe and greife of minde as they woulde cutt of a fynger or ioynte a legge or arme of their own bodie if they were such diseased in the, that either they must be cutte of or else all the body must perissh. Let every mā of what soeuer craft or occupaciō he be of, whether bruer baker, tasser, vitasser, marchant, or husbāde man refer hys craft and occupacion vnto the commune wealth, and serue hys bretherne as he woulde do Christe hym selfe. Let hym bre and sell truely and not set dice on hys bretherne, and so sheweth he mercy, & hys occupacion pleaseth God.

And when thou receyuest mony for thy labour or ware thou receyuest thy dutie. For wherein so euer thou minister to thy bretherne, thy brether are detters to geue the where with to maintene thi selfe and thy household. And let your superfluytes succoure the poore, of whiche sort shall euer be some in al townes ctytes, and vilages, and that I suppose the greatest.

G.ii. nomis

Howe the craftes mā ought to lruue godly and according to the gospell.

### Wicked Hammon.

nombie. Remembre that wee are mem-  
bres of one bodye and oughte to minis-  
ster one to an other mercifully. And re-  
membre that what so euer we haue, it is  
geuen vs of God to bestowe it on oure  
bretherne. Let hym that eatethe eate and  
gyue God thanks, onely lette not thy  
meate pulle thine hert from God. And let  
hym that drynketh do lyke wyse. Let hym  
that hath a wife gyue God thanks for  
hys libertie, only let not thy wife wyth  
drawe thyne hert from God and then ple-  
sest thou God and hast the worde of god  
for the. And in al thinges loke on þ word  
of God and there in put thy truste, and  
not in a visure in a dysgyed garmēt and  
a cutte thoe.

Seke the worde of God in all thinges,  
and wyth out the worde of God do no-  
thinge, though it appere neuer so glori-  
ouse. What so euer is done wyth out the  
worde of God, that couēt ydolatre. The  
kingdome of heauen is wyth in vs. Luc.  
xvii. Wonder therfore at no monstrous  
shapp ner at any outwarde thinge wyth  
out that worde. For the worlde was ne-  
ceyued but wher drawn from God, but with an out-  
warde shewe and glorious apperaunce  
and shyninge of hypocrisie and of fained  
and visured fastinge, praing, watchinge  
offeringe sacrificinge, halowinge of su-  
perstitious ceremonies and monstrouse  
dysgy-

The worlde  
was neuer de-  
ceyued but wher  
outwarde ap-  
pearance.



**The parable of the.**

**disgisting.** Take this for an exēple. John baptist whiche had testimonie of Christe and of the Gospell, that thei neuer rose a greater among wyrmennes chyldern, wpyth hys fasting, watching, praiing, rayment and straitte lyving deceiued þe iewes and brought the in doute, whether John were very Christ or not and yet no scripture or miracle testifying it, so greatly the blynd nature of man loketh on the outward shyning of workes, and regardeth not the inward word whiche speaketh to the herte. When they sent to John asking hym whether he were Christ, he denied it. Whā thei asked hym what he was and what he said of him self. He answered not, I am he that watcheth, praieth, drinketh no wine nor stroge drinke, eateth nother fysh nor flesh, but lyue with wild hony and grasshoppers and weare a cote of camels heare and a girdle of a skinner: but sayd I am a voyce of a cryar. My voyce only pertaiñeth to you. Those outward things whiche ye wonder at, pertaine to my selfe only vnto the taminge of my bodye. To you am I a voyce only and that which I preach. My preachinge (if it be receiued in to a penitent or repentinge hert) shall teache you howe to lyue and please God, accordynge as God shall shed oute hys grace on euerye man. John preached repentance, saynge prepare the

John decey-  
ueth þe Jewes  
opinion.

The straygh-  
nes of lyfe pe-  
taineth to  
John onli be-  
the voyce to  
Jewes.

**Wicked Hammon.**

**It is impossi-  
ble for Christe  
to come wyth  
out the synne  
bee knoledged  
truely wyth  
repentaunce.**

**Lordes waye & make his pathes straigh-  
The lordes waye is repentaunce and not  
hypocrisie of mans imagynacion and in  
uencion. It is not possible that the Lorde  
Christe shoulde come to a man, except he  
knowe hym selfe and his sinne and truly  
repent. Make his pathes streight: the pa-  
thes are the lawe, if thou vnderstande it  
aryght as God hath geuen it.**

**Christe sayeth in. xvii. of Mat. Helias  
shall fyrst come, that is shall come before  
Christe and restore all thynges meanyng  
of Jo. bap. Jo. bap. dyd restore the lawe  
and the scriptur vnto þe ryght sence and  
vnderstādinge, which the pharyseis part  
li had darkned and made of none effecte,  
thorowe their owne tradicions Math.  
xv. where Christe rebuketh them sayinge:  
why transgresse ye the commaundemen-  
tes of God thorow your tradicions: and  
partly had corrupt it wyth gloses & false  
interpretaciōs, that no man coulde vnder  
stande it. Wherefore Christe rebuketh  
them Math xxiii. sayinge: woo be to you  
pharises hypocrites which shutt vpp the  
kingdome of heauē before men: ye enter  
not youre selues, nether suffer them that  
come, to enter in: and partly dyd begyle the  
people and blinde ther eyes in disgysinge  
them selues, as thou redest in that same.  
xxiii. Cha. howe they made brode & large  
philatries, and ded all ther workes to be**



**The parable of the.**

seene of men, that the people shoulde wonder at ther disgisinges and visuringe of them selues other wyle then God had made the: and partly mocked them with hypocrisse of false holines in fasting, prairie and almes giuinge Mat. vi. and this did thei for luke to be in authorite, to sit in þe consciences of þe people and to be counted as God hym selfe, þe people shoulde truste in ther holynes and not in God, as thou redeste in the place a boue reherced Mat. xxiii. wo be to you pharisees hypocrites whiche deuoure wydowes houses vnder a colour of long prairie. Couinterfet therfore nothinge without the worde of God when thou vnderstandeste that, it shall teach the all thinges howe to applye outward things, and where vnto refer them. Beware of thy good entent, good minde, good affection or zeale as they call it. Peter of a good minde and of a good affection or zeale chode Christ Math. xvi. because he saide that he must goe to Hierusalem and there bee slaine.

But Christe called hym Satan for hys labour a name that belongeth to the deuil. And saie that he perceyued not godly thynges but worldly. Of a good entent and of a feruent affection to Christe the sonnes of zebedei woulde haue hade fyre to come downe from heauen to consume the Samaritanes Lu ix. But Christe re.

G. liii.

buked

Beware of enterprise  
ought of a  
good intent.

**Myched Symon.**

buked them Chalenge that they wist not  
what spirite they were: that is, that they  
vnderstande not how that they were al-  
together worldly and fleshy minded.

Peter smote malchus of a good zele:  
but Christe condemned his dede. The ve-  
ry Jewes of a good entente & of a good  
zele: slew Christ & persecuted the apostles  
as Paull bereth them recorde Ro. x. I  
beare them recorde (sayeth he) that they  
haue a feruente mynde to God warde  
but not accordinge to knowelege. It is a  
nother thinge the, to do of a good minde  
and to do of knoweledge.

Labour for knoweledge that thou maist  
knowe goddes wyll and what he would  
haue the to do. Oure mynd, entent, and  
affection of zele are blind, and al that we  
do of them is damned of God, and for  
that cause hath God made a testamente  
betwene hym and vs where in is contay-  
ned boeth what he would haue vs to do,  
and what he woulde haue vs to are of  
hym. Se therefore that thou do no thing  
to please God wth all but that he com-  
maundeth, nether are any thinge of hym  
but that he hath promysed the.

God hath  
made an euer-  
lastyng coue-  
nant with vs  
that we shulde  
no more go a-  
strape after  
our good intēt

The Jewes also (as it appereth Act. vii)  
slew Steven of a good zele. Because he  
proued by the scripture, that God dwel-  
leth not in Churches or temples made  
wth hādes. The churches at the begin-  
nyng



The parable of the  
 mynne were ordeined, þ the people shold  
 thither resorte to here the word of God  
 there preached only, and not for the vse  
 where in they now are. The temple where  
 in God will be worshipped is the herte of  
 man. For God is a spirite (sayth Christe  
 Jo. iiii.) and wylbe worshiped in the spi-  
 rite and in trouth: That is, when a peni-  
 tent herte consenteth vnto the lawe of  
 God, and wyth a stronge faith longeth  
 for the promyses of God. So is God ho-  
 noured on al sydes in that we counte him  
 rightuous in all hys lawes & ordinaunces  
 and also true in all his promyses. Other  
 worshiping of God is there none, except  
 we make an ydole of hym.

The vse of tē-  
 ples or chur-  
 ches.

The honoure  
 of God.

**I**f shalbe recompensed the at the  
 risinge a gayne of the ryghtuous  
 Lu. xiiii. Rede the terte before and  
 thou shalt perceiue þ Christ doeth  
 here that same that he doeth Mathe. v.  
 that is he putteth vs in remembraunce of  
 oure dutie, that we be to þ pore as Christ  
 is to vs, & also he teacheth vs how that  
 we can neuer knowe wether our loue be  
 ryght, and whether it springe of Christe  
 or no as long as we are but kinde to the  
 only whiche do as much for vs a gayne.  
 But and wee be mercifull to the pore, for  
 consciēce to God and of compassion and  
 hertie loue, whiche compassion and loue  
 springe of the loue wee haue to God in  
 Christ

### Wicked Hammon.

Christ for the pure mercede and loue that he hath shewed on vs: then haue wee a sure token, that wee are be loued of God and washed in Christes blood and cleere by Christes deseruing vnto eternall lyfe. The scripture speaketh as a father doeth to his younge sonne, do this or that and then wil I loue the, yet the father loueth his sonne first and studieth with all hys power and witte to ouercome hys childe with loue and with kindnes to make him do that which is comly honeste and good for it selfe, A kynde father and mother loue ther chylder euen whē they are capl, that they would shedde there owne bloude to make thē better, and to byngne them in to the ryght waye. And a naturall chyld studieth not to obayne hys fathers loue with workes, but considereth with what loue his father looeth hym wyth all, and therfor looeth agayne, is glade to do hys fathers wil. And studieth to be thankfull.

State xxix. I The spirite of the worlde vnderstandeth not the speaking of God, nether the spirite of the wyse of this worlde, nether the spirite of Philosophers nether of the spirite of Socrates, of Plato or of Aristotles Ethikes, as thou maist se in the fyrste and seconde Chapter of the fyrste to the Corint. Thoughe that many are not ashamed to rayle and blasphemie saynge, how shoulde he vnderstande the scripture



### The parable of the

ture saynge he is no phylosopher nether  
hath sene hys metaphisike: More ouer  
they blaspheme sayenge howe can he be  
a deuine and wotteth not what is subiec-  
tum in theologia: Neuer þ lesse as a man  
wyth out the spirite of Aristotell or phi-  
losophie, maye by the spirite of God vn-  
derstand scripture: Euen so by the spirit  
of God vnderstandeth he that God is to  
be sought in all the scripture, and in all  
thinges and yet wotteth not what mea-  
neth Subiectum in theologia, becauſe it  
is a terme of ther own makinge. If thou  
shouldest saie to him that hath the spirite  
of God, the loue of God is the keepinge  
of the commaundementes, and to loue a  
mans neybour, is to shewe mercey, he  
woulde with out arguinge or disputinge  
vnderſtāde, how that of the loue of God  
springeth the keepinge of his commaunde-  
mentes and of the loue to thy neybour  
springeth mercey. Nowe woulde Aristo-  
tell denye ſuche ſpakyng: and a Duns  
man woulde make .xx. diſtincōs. If thou  
shouldest ſay (as ſayeth ſaynte John in  
the fourth of his epiſtle) how can he that  
loueth not his neybour whome he ſeeth  
loue God whom he ſeeth not? Aristotell  
woulde ſaye to a man muſt fyrſt loue hys  
neybour and then God and out of the  
loue to thy neybour ſprinketh the loue  
to God. But he that fealeth the working  
of

Loue of God  
Loue of my  
neybour.

The loue of a  
mans neybour  
is a signe of þ  
loue of God.

What good  
worke be.

### Wicked Gammon.

of the sprite of God, & also from what  
vengeaunce the bloude of Christ hath  
delyuered hym, vnderstandeth how that  
it is impossible to loue othere fathere or  
mother, syster, brother, neybour, or his  
owne selfe a rygh, except it springe out  
of the loue to God, and perceyuethe that  
the loue to a mans neybour is a signe of  
the loue to God as good frute declareth  
a good tre, and that the loue to a mans  
neybour accompanieth and foloweth the  
loue of God as heate accompaneth and  
foloweth fire..

Lyke wise when the scripture sayeth,  
Christ shall rewarde every man at the re-  
surrection or vprisynge agayne accordynge  
to his deades, the scripture of Aristotles  
Ethikes woulde saye, so with the multi-  
tude of good workes mayst thou, & muste  
thou obtayne euerlastynge lyfe, and also  
a place in heauē hye or lowe accordynge as  
thou hast many or few good workes, and  
yet wotteth not what a good worke mea-  
neth as Christ speaketh of good workes  
as he þ sayeth not the hert, but outwarde  
thynges only. But he that hath gods spi-  
rite vnderstandeth it. He fealeth that good  
workes are no thyng but, frutes of loue,  
compassion mercifulnes, and of a tender-  
nes of hert which a Christen hath to his  
neybour, and that loue springeth of that  
loue whiche he hath to God, to his wyll  
and



**The parable of the**  
and commaundementes, and vnderstandeth also that the loue whiche man hath to God springeth of that infinite loue and boundlesse mercy which god in Christ shewed vnto vs, as saith John in the first epistle and Chap. aboute reherced. In this  
**Whence spryngeth the loue of God,**  
sayeth he) appered the loue of God to vs warde, bycause that God sent his only begotten sonne in to the worlde that we might lyue thowgh hym. Here in is loue, not that we loued God, but that he loued vs, and sent his sonne to make a grement for oure synnes. In conclusion a Christe man fealeth that that vnspeakeable loue and mercy whiche God hath to vs, and that spirite whiche worketh all thynges are wroughte accordinge to the wyll of God, and that loue where wyl we loue God, and that loue whiche we haue to oure neybour, and that mercy and compassion whiche we shewe on hym, and also that eternall lyfe whiche is layd vp in store for vs in Christe are all together the gift of God thowgh Christes purchasinge. If the scripture sayde alwaies Christe shall rewarde the accordinge to thy fayth, or accordinge to thy hope and truste thou hast in God, or accordinge to the loue thou hast to God and thy neybour so were it true also as thou seyst. i.

**Be. i. receyvinge the ende or rewarde of**  
your fayth, the health or saluacion of  
your

### Wicked Hammon

your soules. But the spirituall thinges  
coude not be knowen saue by theyr wor  
kes, as a tre can not be knowen, but by  
his frute. How coude I knowe that I lo  
ued my neybour, if neuer occasion were  
giuen me to shewe mercy vnto him: how  
shoulde I knowe that I loued God, if I  
neuer suffered for his sake: how shoulde  
I know that God loued me, if ther were  
no infirmite, temp'acion, perell and Jeo  
perdye whence God shoulde deliuer me.

**T**here is no man that forsaketh  
house, other father, or mother, or  
ther brethern or sisterne, or wife,  
or childerne for the kingdome of  
haues sake, which shal not receyue much  
more in this worlde, and in the worlde to  
come euerlastinge lyfe. Luc. xviij.

True fayth  
loue be know  
en by workes

I christe hath  
respect to no  
thing else but  
the glorie of  
God.

Here seest thou that a Christen man in  
all hys workes hath respecte to no thinge  
but vnto the glorie of God only and to  
the maynteynyng of the trueth of God,  
and doth and leaueth vndone all thinges  
of loue to þe glorie and honor of God ou  
ly, as Christ teacheth in the pa'ter noster.

More ouer when he sayeth he shall re  
ceiue much more in this world, of a truth  
yes; he hath receiued muche more al redi.  
For excepte he had felte the infinite merc  
cy, goodnes, loue and kyndnes of God  
and the feloweshyppe of the bloude of  
Christe and the comfort of the spirite of  
Christ



### The parable of the.

Christ in hys herte, he coulde neuer haue forsaken any thinge for Gods sake. Not withstandinge (as sayth Marke in the .x. Chapter) Who soeuer for Christs sake and þe Gospels forsaketh house, brethern or sisters etc. he shall receyue an hundred fold houses, bretherne etc, That is spiritually. For Christ shalbe all thinges vnto the. Thynges, all Christen and who so euer doth the will of the father, shalbe father mother, sister and brother vnto, the, and all theirs shal be thyne. And God shall take the cure of the and minister all thinges vnto the, as longe as thou sekest but his honour only. More ouer if thou were Lorde ouer all the world, yea of ten worldes before thou knewiste God: yet was not thine appetite quenched, thou thirstedest for more. But if thou seeke his honour only, then shall he sate thy thirste and thou shalt haue all that thou desyrest, and shal be content: if thou dwal amonge infydeles, and amonge the moste cruellest nacion of the worlde, yet shall he be a father vnto the and shal defende the, as he dyd Abraham, Isaac and Jacob and all sayntes whos lyues thou readest in the Scripture. For all that are past and gone before are but ensamples to strengtheoure sayth & truste in the worde of God.

It is the same God and hath sworne to vs all that he swaie vnto them, and is as true

Howe it is to be vnderstande  
He shal receyue an hundred fold.

Gods spirite  
saker the all  
worldly desyre

All þis is wyrtten, is wyrtten to our instruction.

### Wicked Hammon

true as euer he was and therfore can not but fulfill his promyses to vs as well as he dyd to them, if we beleue as thi did.

Howe it is to  
be vnderstande.

The deade in  
the graue shall  
hear the voice.

The hour that come when al they that are in the garnes shall heare his voyce, that is to saye Christes voyce, and shall come forth, they that haue done good in to the resurrection of lyfe and they that haue done euill in to the resurrection of damnacion, Ihon. v.

Thys & al lyke textes declare what foloweth good workes, & that our dedes shall testifie w<sup>th</sup> vs or agaynste vs at that daye, and putteth vs in remembraunce to be diligente and seruete in doinge good.

Here by mayste thou not vnderstande that we obtayne the fauour of God and the enheritaunce of life thoro<sup>w</sup>e the merites of good workes, as hirclinges theyr wages. For then shouldest thou robbe Christ, of whose fulnes we haue receiued fauoure for fauoure, as affirmeth also Paule Ephe. i. he loued vs in his beloued by whome we haue (sayeth Paule) redemption thoro<sup>w</sup>e his bloude, and forgeuenes of synnes. The forgeuenes of synnes then is oure redemption in Christ, and not the rewarde of workes.

In whom (sayth he in the same place) he chose vs before the makynge of the worlde, that is longe before we dyd good workes. Thoro<sup>w</sup> sayth in Christ are we

al



The parable of the

Also the sonnes of God, as thou readest  
Jo. i. in that they beleued on his name he  
gauē the powere to be the sōnes of God.  
God with al his fulnes and ryches dwel  
leth in Christ, and out of Christ must we  
feach all thinges. Thou readest also. Jo.  
iii. he that beleueth on the sōne hath eter-  
nall lyfe. And he that beleueth not shal se  
no lyfe, but the wrath of God abideth  
vpon him. Here seeſte thou ꝑ the wrath  
and vengeance of God poſſelleth every  
man tyll fayth come. Faith and truſte in  
Christe expelleth the wrath of God, and  
bryngeth fauoure, the ſprite, power to  
do good, and the euerlaſting lyfe. More-  
ouer vntyll Christe haue geuen the light  
thou knoweſt not where in ſtandeth the  
goodnes of thy workes, and tyl his ſpirit  
hath looſed thyne herte thou canſte not  
coſente vnto good workes. All that is  
good in vs both wyl and workes cometh  
of the fauoure of God thorow Christ, to  
whom be the laude and thanks Amen.

**I**f any man wyl do hys wyl ( he  
meaneth the wyl of the doctryne  
whether it be of God or whether  
I ſpeak of myſelfe. Jo. vii. This  
text meaneth not ꝑ any man of his owne  
ſtrength power and fre wil (as they call  
it) can do the wyl of God, befoze he hath  
receyued ꝑ ſprite and ſtrength of Christ  
thorow faith. But here is ment ꝑ which

Fayth & truſte  
in Christ expel-  
leth ꝑ wrath &  
bryngeth fa-  
uoure.

### **Wicked Hammon**

is spoken in the thirde of Iohn when Nicodemus marvelled howe it were possible that a man shoulde be borne agayne, Christ answered, that which is borne of the fleshe, is fleshe, & that whiche is borne of the spirite, is spirite as who shoulde saye, he that hath þe spirite thorow faith, and is borne agayne and made a new in Christ, vnderstandeth the thynges of the spirite and what he that is spiritual meaneth. But he that is fleshe and as Paule sayeth. i. Cor. ii. a natural man and led of his blynde reason onely, can neuer ascēde to the capacite of the spirite. And he getteth and ensample sayenge. The wynd bloweth where he listeth and thou herest his voyce and wottest not whence he cometh nor whither he wyll. So is every mā that is borne of the spirite, he that speaketh of þe spirite can neuer be vnderstāde of the naturall man whiche is but fleshe and sauereth no more then thynges of the fleshe. So here meaneth Christ if any mā haue the spirite, and consenteth vnto the wyll of God, the same at ones wotteth what I meane.

**I**f ye vnderstande thes thynges, happle are ye if ye do them Iohn. xlii. A christen mans herte is with the wil of God, wyth the law and commaundementes of God, and hōgeth and thursteth after strenght to fulfyl the  
and



**The parable of the.**

and morneth daye and nyght despyringe  
God accordinge to hys promyses, for to  
geue him power to fulfyl the wil of God  
with loue & luste: then testifieth his deade  
that he is blessed & that the spirite whiche  
blesseth vs. in Christ is in hym and mini-  
streth such strength. The outwarde dede  
testifieth what is with in vs, as thou rea-  
dest John. v. The deades whiche I do,  
testifyeth of me sayth Christ. And John.  
xiii. hereby shal al men knowe that ye are  
my disciples, if ye loue one an other. And  
John. xiiii. he that hath my commaunde-  
mentes and keapeth the same it is that  
loueth me. And agayne, he that loueth me  
kepeth my commaundementes, and he that  
loueth me not kepeth not my commaunde-  
mentes, the outwarde deade testifyng  
of the inwarde herte. And John. xv. Yf  
ye shal kepe my commaundementes ye shal  
continue in my loue, as I kepe my fathers  
commaundemente, and continue in hys  
loue. That is, as ye se the loue that I haue  
to my father in that I kepe his commaun-  
dementes, so shal ye se the loue that, yee  
haue to me in that ye kepe my commaun-  
dementes. Thou mayst not thinke that  
oure deades, blesse vs fyrst and that wee  
preuent God and his grace in Christe, as  
thought we in oure naturall gyftes, and  
beinge as we were borne in Adam, looked  
on the lawe of God and of oure owne

**The workes  
testifie.**

**H. ii.**

**Strength**

**Oure dedes pre-  
uent not Gods  
grace nor  
make vs luste**

### **Wicked Mammo.**

Strength fulfilled it & so became ryghtuous  
& the with that rightuousnes obtained þ  
fauour of God. As philosophers writ of  
rightuousnes, & as the rytuousnes of tē-  
poral law is, wher þ lawe is satisfied w  
þ ypocrisie of the outward dede. For con-  
trary to þ readest thou. Ye haue not cho-  
sen me, but I haue chosen you, þ ye go, &  
bring furth fruit, and that your fruit re-  
mayn. And in the same Cha. I am a vine  
& ye the braunches & wythoute me can ye  
do nothinge. With vs therfore so goeth  
it. In Adā are we al as it wer wild crab-  
tres, of which God cholet h whō he wyll  
& plucketh theim out of Adam & planteth  
them in the gardē of his mercy & stocketh  
thē & graffeth the spirit of Christ in them  
which byngeth forth the fruit of the wil  
of God, which fruit testifieth that God  
hath blessed vs in Christ. Note this also  
þ as long as we lyue we are yet partly  
carnal & fleshy (not withstanding þ we  
are in Christ, & though it be not imputed  
vnto vs for Christes sake) for ther aby-  
deth & remaineth in vs yet of the old Adā  
as it wer the stock of the crabtre, & euer a-  
mong whē occasion is gyuē him, shoteth  
forth his, braunches & leues, bud, blosom  
& fruit. Against whom we must fyghte &  
subdue him chaunge all hys nature by a  
lytle in prayer, fasting, watchinge, with  
vertuous meditacion & holy woꝝkes, vn-  
tyl

**Wee are all  
crabtres in A-  
dam.**

**Duryng oure  
lyfe wee are  
yet partly car-  
nall.**



**The parable of the**  
till we be altogether spirit. The kingdom  
of heauen sayth Christe, is lyke leauen, Mathew. xiii.  
which a womā taketh & hideth in.iii. per-  
kes of meale till al be leuened. The leuen  
is the spirit & we the meale whiche must Romans. ii.  
be seasoned with the spirite a litle & a ly- What leuē is.  
tle tyl we be throughout spiritual. Whis What is meat  
che shal reward every man accordinge to  
his dede, & is accordinge as the dedes are  
so shal every mans reward be, the dedes  
declare what we are, as the fruit the tree  
accordinge to the frut shal the tree be pray-  
sed. The reward is gyuen of the mercy &  
truth of God, & by the descriving & mery-  
tes of Christ. Whosoever repēteth, bele-  
ueth the Gospel and putteth his trust in  
Christ merites, & same is hepye w Christ  
of eternal lyfe, for assurance wher of &  
spirit, of God is poured into his hert as  
an earnest, which louseth him from the bō-  
des of sathan, & giueth him lust & strēgth  
every day more and more accordinge as he  
is diligēt to are of God for Christes sake.  
And eternall lyfe foloweth good lyving. I  
suppose (sayeth Paule in the same Epi-  
stle) & the afflictions of thys worlde are Romans. viii.  
not worthy of the glorie whiche shalbe  
showed on vs, & is to say, that which we  
here suffer can neuer deserue & reward  
whiche ther shalbe giue vs. Moreover, if  
& reward shuld depend & hang of & wor-  
kes no mā shuld be saued. Forasmuch as  
oure

### Wicked manumon.

oure beste deades, compared to the lawe,  
are damnable synne. By þe deades of the  
lawe is no fleshe iustified, as it is writte  
in the third Chap to the Rom. The lawe  
iustifieth not, but vttereth the sinne only  
and compelleth and dyueth the penitent  
or repentinge synner to fle vnto the Seyn-  
toyr of mercy in the bloude of Christe. Al-  
so expete we neuer so much, be we neuer  
so well willinge vnto the lawe of God:  
yet are we so weake, and the snares and  
occasions so innumerable that wee falle  
daily and hourelly. So that we could not  
but dispere, if the rewarde hanged of the  
worke. Whoso euer ascribeth eternal life  
vnto the deseruinge & merite of workes,  
must falle in one of two inconueniēces,  
either must he be a blynde pharise not se-  
inge that the lawe is spiritual and he car-  
nall, and loke and reiose in the outwarde  
shynnyng of hys deades, despyssyng the  
weake, and in respect of the Justify him-  
selfe. Or else if he se howe that the lawe  
is spirituall and he vnable to ascende  
vnto that whiche the lawe requirthe he  
must nedes dyspayre. Let euery Christen  
man therfore reioyse in Christ oure hope,  
trust & rightuousnes, in whom we are lo-  
ued, chosen & accept vnto the enheritaunce  
of eternal lyfe, nether presumpnyng in our  
perfectnes, nether dyspering in our weak-  
nes. The perfecter a man is, the clerer is  
his

He that ascri-  
beth the eternall  
lyfe vnto meri-  
tes is other a  
pharise or else  
he muste de-  
spayre.



### The parable of the.

his syght, and seyth a thousande thinges  
whiche desplease him and also perfectes  
nes that can not be obtayned in this lyfe.  
And therfore desyreth to be with Christ,  
where is no more synne. Let him that is  
weake and can not do he woulde fayne  
do not despeare, but turne to hym that is  
stronge & hath promysed to geue strength  
to all that are of hym in Christes name,  
and complaine to God and desire hym to  
fulfyll his promises, and to God comitte  
him selfe. And he shall of his mercye and  
trueth strength hym and make him feale.  
wythe what loue he is beloued for Chri-  
stes sake, thought he be netier so weake.

**T**hey are not righteous before  
God which heare the lawe, but  
they which do the lawe shall be iu-  
stified. Ro. ii. This text is playn-  
ner than that it needeth to be expounded  
In this chapter before, Paull proueth  
that the law natural holpe not the Gen-  
tiles. For the law of God was writen in  
the hertes of Gentiles (as it appereth by  
the lawes, statutes, & ordinaunces whych  
they made in their cities) yet kept they the  
not. The great kepe the smale vnder for  
their owne profit with the violence of the  
lawe. Every man praiseth the law as far  
furth as it is profitable and pleasaunt vn-  
to himselfe. But when his owne appeti-  
tes should be refrained, then grudgeth he  
H. iiii. agaynst

Let not hym  
is weake de-  
spaire not him  
that is perfect  
boast him self.

The law natu-  
rall was writ-  
ton in gentils

### Wycked mammon.

agaynst the lawe. Moreover he proueth that no knowledge holpe þ gentyles. For though the larned men (as the philosophers) came to the knowledge of God, bi the creatures of the worlde, yet had they no power to worshippe God. In thys seconde. Chapt. proueth he that the Jewes (though they had the lawe written) yet it holpe thē not: they coude not kepe it, but were ydolaters and were also murthers, adulterers and what so euer the lawe forbade. He concludeth therefore that the Jewe is as well damned as the gentyle. If hearinge of þ lawe onely myght haue iustified, then had the Jewes ben righteous. But it is required that a man do the lawe, if he wyll be righteous. Which because the Jewe did not, he is no lesse damned thē the gentyle. The publishinge and declaringe of the lawe doth but vtter a mans synne, and giveth nether strength nor healde to fulfyll the lawe.

The lawe killeth thy cōsciens & geueth þ no lust to fulfyll the lawe. Faith in Christ geueth luste & power to do þ lawe. Now is it true that he whych doeth þ lawe is righteous, but þ doth no mā sau: he that beleueth & putteth hys truste in Christe.

**I**f any mans worke that he hath brlde vpon abyde, he shall receyue a rewarde. i. Corint. ii. The circumstance of the same Chapter, that

Not haeynge  
but doeynge þ  
lawe maketh  
ryghtwose.



### The parable of the.

is to wete, that whiche goeth before and that whiche foloweth, declareth playnly what is mente. Paule talketh of lerning doctrine or peachinge. He sayeth that he him selfe hath layd the fundacion, which is Iesus Christ: and that no mā can laye any other. He exhorte thetherfore every man, to take heade what he byldeth vpon, and bozoweth a similitude of y goldsmith whiche tryeth hys metalles wpyth fyre saienge that the fyre (that is) the iudgement of the scripture, shall trye every mans worke, that is every mans preaching and doctrine. Vt ani bylde vpon the fundacion layde of Paule, I meane Iesus Christ, golde syluer or precious stone whiche are all one thyng and signifie true doctrine, whiche when it is examined the scripture aloweth, then shall he haue his rewarde, that is he shall be sure that his lerning is of God, and that Goddes spirite is in him and that he shall haue the rewarde that Christe hath purchased for hym. On the other syde if any mā bylde the on tymbre, hepe or stubble, which are al one and signifie doctrine of mans ymaginacion, tradicions and fantasies whiche standeth not with Christe when they are examyned and iudged by the scripture, he shall suffer damage, but shall be saved hym selfe, yet as it were thowwe fyre, that is, it shall be paynfull vnto

The fyre is y iudgment of scripture

Golde, syluer, and precious stones, is true doctrine.

Tymbre, hepe, stubble, are mans doctrine

He shali be sa-  
ued neuer the  
lesse thowwe  
fye.

### Wicked Hammon.

to hym, that he hath lost his labour, and  
to se hys byldinge perishe, notwithstanding  
if he repente and embrace the truth  
in Christe, he shall obtayne mercy and be  
saued. But if Paule were now a lyne  
and woulde defende hys owne learninge,  
he shoulde be tried thowwe fye, not thow-  
we fye of the iudgemēt of scripture (for  
þe lyght men now betterly refuse) but by the  
popes law and with fye of fagottes.



We must all appere before the  
iudgement seate of Christ, for  
to receyue every man accord-  
yng to the deades of his bo-  
dy. ii. Corin. v. As thy deades  
testifie of the so shal thy rewarde be. Thi  
deades be euyl, then is the wrath of God  
vpon the and thyne herte is euill and so  
shal thy rewarde be if thou repente not.  
Feare therfore and crie to god for grace,  
that thou maist loue his lawes And whē  
thou louest them cease not tyll thou haue  
optayned power of God to fulfyll them:  
so shalt thou be sure that a good rewarde  
shal folowe. Whiche rewarde not thye  
deades, but Christes hath purchasid for  
the, whose purchasinge also is: that lust  
whiche thou haste to Goddes lawe, and  
that myght where with þe fulfyllist them  
Remember also, that a rewarde is rather  
called that whiche is giuen frely, thē that  
whiche is deserued. That whiche is deser-  
ued,



**The parable of the.**

ued, is called( if thou wilt gyue hym hys  
eyght name) heyre or wages. A rewarde **What rewar-**  
is gyuen frely to prouoke vnto loue and de is & what  
to make frendes. Remenbze that whatso hyre.

ever good thinge any mā doeth, that shall  
he receyue of ꝑ Lord. Ephes. vi. Remem- **The Lord shall**  
bryng that ye shall receiue of the Lord the rewarde euery  
rewarde of inheritaunce, Colloſſens. iiii.

These tow textes are exceedinge playne. man according  
to his dedes.

Paul. meaneth as Peter doeth. i. Peter.  
ii. ꝑ seruantes should obey theyr masters  
with all ther hertes and wyth good wyll  
though they were neuer so enyll. Yea he  
will that all that are vnder power obeye,  
euen of herte and of conscience to God,  
be cause God will haue it so, be ꝑ rulers  
neuer so wicked. The childerne must o-

beie father and mother bee they neuer so  
cruel or vnkynde, lyke wyse the wife hyr  
husbonde, the seruante hys master, the  
subiectes and communes their Lorde or  
kinge. Why? For ye see the Lorde say  
th he in the thyrd to the Coll. We are

Christes and Christe hath bought vs, as  
thou readest Ro. xiiii. i. Cor. vi. i. Peter.

i. Christe is oure Lorde and we hys possi-

on, and his also is the commaundement.

Now ought not the cruellſſe and chur-

lishnesſe of father & mother, of husboud,  
master, Lorde or kinge, cause vs to hate  
the commaundemente of oure so kynde  
a Lorde Christe. Whiche spared not hys  
bloude,

We must obey  
our superiou-  
res, be thei ue-  
uer so yuell.

### Wicked Mammon.

bloude for oure sakes whyche also hath purchaysed for vs wyth hys bloude, the rewarde of eternall lyfe whiche lyfe shall folowe the pacience of good leuinge and wher vnto oure good deades testifie that we are chosen. Forthermore we are so carnal, that if the rulers be good, we can not knowe whether we kepe the commaundement for þe loue that we haue to Christ and to God thowwe him or no. But and if thou canste fynde in thyne herte to do good vnto hym that rewardeth the euyll agayne, then art thou sure that the same spirite is in the that is in Christ. And it foloweth in the same Chap to the Colossians. He þe doeth wronge that receyue for the wronge that he hath done. That is God shall auenge the abundantly, whiche seeth what wronge is doene vnto the and yet suffereth it for a tyme, that thou myghtest feale thy pacience and the workynge of hys spirite in the, and bee made perfect. Therfore see that thou not once desire vengeance but remitte all vengeance vnto God as Christ dyd.

Whiche sayth Peter. i. Pet. ii.) when he was reuiled, reuiled not agayne nether thretned whē he suffered. Vnto such obedience, vnto suche pacience, vnto suche a poxe herte, and vnto suche fealyuge, is Pauls meanynge to bynge all men, and not vnto the vayne disputinge of them that



### The parable of the.

that ascribe so hye a place in heauen vnto theire pylde merites. Whiche as they feale not the workinge of Goddes spirite, so obey they no man. Yf the kynge do vnto them but righte, they wyll interdite the hole realme, curse, excomunyate and sende downe far beneth þe botome of hel, as they haue brought the peole oute of theire wyttes, and made them madde to beleue.

Our spiritual  
tytill not obel  
rulers but  
curse them for  
doeing ryght

**T**hy prayers and almes are come  
vp in to remeraunce in the pre-  
sence of God. (In the tenth

Chap. of þe Actes) That is God  
forgeteth the not, thought he come not at  
the fyrste callinge, he loketh on and be-  
holdeth thy praiser and almes. Prayer com-  
meth from the herte. God loketh fyrst on  
the herte. As thou readist Genesis. iiii.  
God behelde or looked first on Abell, and  
then on his offerynge. Yf the herte be vn-  
pure, the deade verily playseth not, as  
thou seest in Cain, Marke the order. In  
the beginnyng of the Chap. thou reddest  
ther was a certayn mā named Cornelius  
which feared god, gaue much almes, and  
prayed God alwaye. He feared God, that  
is he tremblede and quakede to breake  
the commaundementes of God. Then  
prayed he all waye. Prayer is the frute  
affecte, deade or acte of fayth and is no  
thinge but the longynge of the herte for  
tho

God loketh  
fyrst on the  
herte.

Prayer.

**Almes.**

**Wicked Hammon.**

tho thinges which a mā lacketh & whiche god hath promised to geue him. He doeth also almes. Almes is the frute, effecte or drade of compassioun and pitte which we haue to our neibour. Oh what a glorious fayth and a ryght is þe whych so trusteth God & beleueth his promises, that she feareth to breake his commaūdementes and is also merciful vnto hyr neiboure. This is that fayth where of thou readest namely in Peter, Paul and John, that we are there by bouth iustified and saued. And who so euer ymageneth any other fayth, deceyueth him selfe and is a vaine disputer & a brauler a boute wordes, and, hath no fealinge in his herte.

Thou thought thou couldest to the lawe, that it is good rightuous and holy, soroweste and repentest because thou hast broken it, moynest because thou hast no strength to fulfyll it: yet art not thou there by at one with God. Yea thou shouldest shortly despayre and blaspheme God if the promises of forgeuenes and helpe were not there bi, and faith in thine herte to beleue them. Faith therfore seteth þe at one with God. Fayth praieth alwaye. For she hath alwaye hyr infirmities and weakneses before hys eyes, and also Gods promises, for whiche she alwaye longeth and in all places. But blinde vnbelefe prayeth not alwaye nor in al places, but in the church

**The maner of  
prayer of  
misbeleuers.**

on



**The parable of the**  
only, and that in such a church, where it  
is not lawfull to preach godes promises,  
nether to teach men to trust therein. Faith  
whē the prayeth setteth not hyr good dea  
des before hyr sainge: **Lozde for my good**  
**deades do thys or that.** For bergeth  
with God sayinge **Lord graunte me this**  
**or do thys or that, and I wyll do thys or**  
**that for the,** as mumblē so much dayli, go  
so ferre or fast thys or that fast, enter in  
thys religion or þ, with such other poynt  
tes of infidelite, yea rather ydolatre. But  
the setteth hyr infirmyties and hyr lacke  
before hyr face and Gods promises say  
inge: **Lozde for thi mercye & trueth which**  
**thou haste swozne be mercyfull vnto me,**  
**out of thys pryson & out of thys hel. And**  
**lose the bondes of Satan and gyue me**  
**power to glorifye thy name.** Faith thes  
fore iustifieth in þ herte and before God,  
and the deades iustifie outwardly before  
the world, that is, testifie onli before men  
what we are inwardly before God.

**The prayer of**  
**sayeth.**

**Faith iustifi**  
**eth.**

Whosoever loketh in the perfect lawe  
of libertye and continueth ther in (Yf he  
be not a forgetfull hearer but a doer of  
the worke) he shalbe happye in his deade.  
**James. i. The lawe of libertie þ is, which**  
**requireth a fre herte, or (if thou fulfyl it)**  
**declareth a free herte lowesed from, the**  
**bondes of Satan. The preachinge of the**  
**lawe maketh no man free, but byndeth.**

**The lawe of**  
**libertie.**

**The preach**  
**inge of the**  
**lawe byndeth**

**For**

**Wicked Hammon.**

but þ preach-  
ynge of þ gos-  
pell openeth.

For it is the keye that byndeth all con-  
sciences vnto eternall damnacion, when  
it is preached: as the promyses of Gospel  
is the keye that looseth all consciences  
that repente when they are bound thorow  
preachinge of the lawe. He shalbe happye  
in his deade, that is, by his deade shall he  
knowe that he is happye and blessed of  
God which hath geuen him a good herte  
and power to fulfyl the lawe. By hearing  
the lawe thou shalt not knowe that thou  
art blessed but if thou do it, it declareth  
that thou art happye and blessed.

Not the hear-  
ynge but þ do-  
ynge of þ lawe  
declareth ble-  
ssednes.



Was not Abraham iustified of  
his deades, whē he offered his  
sonne Isaac vpon the altare?  
James. iiii. his deade iustified  
hym before the worlde, that is  
it declared and vttered the sayth whiche  
boeth iustifyeth hym before God, and  
wrought that wonderfull worke as Ja-  
mes also affermeth.

Was not Raab the harlot iustified whē  
she receyued the messengers and sent the  
out an other waye? Jam. iiii. that is lyke  
wise outwardli, but before God she was  
iustified by sayth whiche wrought that  
outward deade, as thou mayst se Josue.  
ii. She had herde what God had done in  
Egipte, in the redd see, in the deserte, and  
vnto the two kinges of the Amorreans,  
Sion, and Og. And she confessed saynge:  
pours



The parable of the  
poure Lord God, he is God in heaven,  
a boue and in erth beneth. She also bele-  
ued that God as he had promised the chif-  
derne of Israel would geue the lande  
where in she dwelt, and consented ther vn-  
to, submytted hyr selfe vnto the will of  
God, and holpe God (as much as in hir  
was, and saued his spies & messingers.

The other feared that which she beleued  
but resysted God wpth all there myght  
and had no power to submitte them selfe  
vnto the will of God. And therfore peris-  
hed they, and she was saued and that tho-  
rowe fayth, as we reade Hebr. xi. where  
thou maist se how the holy fathers were  
saued throughe fayth, & how fayth wrought  
in them. Fayth is the goodnes of all the  
deades that are done with in the lawe of  
God and maketh the good and glorious, Fayth is the  
same they neuer so vile, and vnbeleuef goodnes of  
maketh them damnable same they neuer dedes done in  
so glorpyous. lawe.

**A** pertaninge to that whiche Ja-  
mes in thys .iii. Chapter. sayeth.  
What a bayleth thoughe a man  
say that he hath fayth, if he haue  
no deades: can fayth saue him: & agayne.  
Fayth without deades is dead in it selfe.  
And the deuils beleue and tremble. And  
as the body without the spirite is deade,  
euen so fayth without deades is deade.  
It is manifeste & cleare that he meaneth

J. L. nos

### Wpcked mammon.

not of that fayth wher of Peter & Paul speke in their epistles, Iho in his Gospel and fyrst Epistle, & Christ in the Gospel when he sayth, thy faith hath made the safe, be it to the accordyng to thy fayth, or great is thy fayth. &c. and of which James himselfe speaketh. i. Cha. saying. Of hys owne wyl begat he vs wyth þ word of life, þ is in beleuyng þ promyses wher in is lyfe, as we made the sones of God.

In beleueyng  
the worde are  
we made þ sō-  
nes of God.

Whych thinge I also thys wyse proue. Paule sayeth, howe shall or can they beleue wyth out a preacher? Now I praye you when was it hearde that God sent any man to preach vnto þ diuyls, or that he made thē any good promes? He threatneth them oft, but neuer sent embassadours to preach any atonement betewene hym and them. Take an ensample that thou mayst vnderstand. Let there be two pore men both destitute of raymente in a winter, the one stronge that he fealeth no grefe the other greuously, moynyng for payne of the colde. I then come by and moued wyth pitye and compassyon saye vnto hym that fealeth hys dysease, come to suche a place and I will gyue the raymente sufficyente. He beleueth, cometh, and obtayneth that whych I haue promysed. That other seeth al this and knoweth it, but is partaker of naught. For he hath no faith, and þ is because ther is no

Example of þ  
beleueyng of  
Deuils.



**The parable of the**  
**promise made him. So is it of the deuils**  
**The deuils haue no fayth. For fayeth is**  
**but earnest beleuinge of Gods promises.**  
**Now are ther no promises made vnto þ**  
**diapls, but sore thretninges. The old philo**  
**sophers knewe that ther was one God**  
**but yet had no faith, for thei had no pow**  
**er to seke his wyl neither to worship him**  
**The turkes and the Saresons know that**  
**haue no power to worship God in spirit**  
**to seke his pleasure, & to submit the vnto**  
**his wyl. Thei made an Idoll of God (as**  
**we do for þ most part) & worshipped him**  
**euery mā after his own imaginaciō & for**  
**a sundry purpose. What we wyl haue**  
**done, that must God do, and to do oure**  
**wyl worships we hym and praye vnto**  
**hym: but what God wyl haue done that**  
**wyl nother turke nor Saresonne nor the**  
**muste parte of vs do. What so euer wee**  
**ymagin ryghtuous, that must God ad**  
**mytte. But Goddes ryghtuousnes, wyl**  
**not oure herte admytte. Take an other ex**  
**ample Let ther be to such as I speake**  
**of before and I promise both, and the one**  
**because he fealeth not his disease cometh**  
**not. So is it of Goddes promyses. No**  
**man is holpe by them but synners that**  
**feale thei synnes, morne and sorowe for**  
**them and repente with al there herte For**  
**John Baptiste wente before Christ and**  
**preached repentaunce, that is, he preachd**  
**the**

**An other exam**  
**ple.**

**John Baptiste**  
**shewed þ peo**  
**ple thei disea**  
**ses by the**

### **Wicked Manmon.**

lawe and then  
sent them to  
Christe to be  
healed,

the lawe of God right, and brought the  
people in to knowledge of them selues,  
and vnto the fear of God, and then sente  
them vnto Christe to be healed. For in  
Christe and for hys sake only hath God  
promised to receyue, vs vnto mercye, to  
forgyne vs and to giue vs power to res-  
siste sinne. How shal God saue the, when  
thou knowest not this damnacion? How  
shall Christe deliuer the from synne, whē  
thou wilt not knoweledge thy synne?  
Now I pray the how many thousandes  
ar there of them that saye I beleue that  
Christ was borne of a virgin, that he dy-  
ed, that he rose agayne and so furth, and  
thou canste not bynne the in belefe, that  
they haue any synne at all? Howe many  
are there of the same sorte whyche thou  
canst not make beleue, that a thousande  
thinges are sinne whyche God damnethe  
for sinne all the scripture thoroowe out?  
As to bye as good chepe as he can, and to  
sell as deare as he can, to rayse the mar-  
ket of corne & vitaille, for his owne vān-  
tage, withoute respecte of hys ueyboire  
or of the poore or of the commune wealth  
and such lyke. Moreouer how mani hun-  
dred thousandes are there whiche when  
they haue synned, and knowledge there  
sinnes: yet truste in a bald ceremonye or  
in a lowlye freris cocte and merites or in  
the prayers of the that deuoure widowes  
howles

**Sinnes forbo-  
den.**



### **The parable of the.**

howles and ate the poore out of howse  
and herboure, in a thynge of his owne y-  
magination, in a folish dream and a false  
vision, and not in Christes bloude and in  
the trueth þ God hath sworne: All these  
are faythlesse, for thei folowe ther owne  
ryghtuousnes and are disobediente vnto  
all maner ryghtousnes of God: boeth vn-  
to the ryghtuousnes of gods lawe where  
with he dāneth al our dedes for though  
some of them se ther synnes for feare of  
payne, yet had thei leuer that such deades  
were no synne (and also vnto the right-  
ousnes of the trueth of God in his pro-  
myces where by he sayeth all that repent  
and beleue them. For though they beleue  
that Christe dyde, yet beleue the not that  
he dyed for threir synnes: that hys death  
is a suffiēte satisfacion for there synnes  
and that God for his sake wilbe a father  
vnto them and geue them power to re-  
sisse sinne.

Paule sayth (to the Romaines in the .x.  
Chapter.) if thou cōfesse with thi mouth  
that Iesus is the lord and beleue wythe  
thyne herte that god raised him vp from  
death, thou shalt be safe

That is if thou beleue þ he reysed hym  
vp againe for thy saluacion. Many be-  
leue that God is rich and almyghty, but  
not vnto them selues and that he welbe  
good to them and defende them and be-  
th. ix

Howe they þ  
are disobedient  
vnto the rygh-  
tuousnes of þ  
lawe and the  
truth of God.  
are faythlesse.

God raysted  
Christ for our  
saluation.

**Wicked Hammon.**

their God. Pharaos for payne of þe plage was compelled to confesse his sinnes, but hadde yet no powere to submytte hym selfe vnto the wyll of God and to lette the chylder of Israell go and to loose so greate portet for Gods pleasur. As oure prelates confesse there sinnes sayenge: though we be neuer so euill, yet haue we the power.

And agayne, the scribes and the pharisees, say they, sate in Moyses seate, do as they teach but not as they do. Thus confesse they that they are abhomynable. But to the secōde I answered, if they sate on Christes seate they woulde preach Christes doctryne, now preach they their owne tradicions and therfore not to be hearde. If they preached Christ we ought to here them though they were neuer, so abhominable, as thei of them selues confesse and haue yet no power to amende nether to let lowese Christes flocke to serue God in the spirite whiche they hold captiue compellinge them to serue theyre false lyes. The diuils fealte the power of Christe and were compelled against thier wylls to confesse that he was the sonne of God, but had no power to be contente therewith nether to consente vnto the ordinaunce and eternall cōwncell of the euerlasting God, as oure prelates feale the power of God against them but yet haue  
no

The preachers  
of the true gos-  
pell ought to  
be herd though  
they lyue nau-  
ghyly.



**The parable of the.**

no grace to geue rowme vnto Christe, because that they (as the diuils nature is) wyll them selues sitte in his only temple, that is to wete, the consciences of men.

**S**imon mag<sup>9</sup> beleued, Actes. viii. with such a faith as the diuils cōfessed Christ, **Simon Mag<sup>9</sup>** but had no righte faith, as thou seyst in **gus.** the sayd Chapter. For he repented not consentinge vnto the lawe of God. Neither beleued the promyses or longed for them, but wondred only at the myracles whiche Philippe wroughte and because that he hym selfe, in Philippes presence, had no power to vse his wyche craft, sorcery and art magike, wherewith he mocked and deluded the wytes of the people: he woulde haue bought the gyft of God to haue sold it muche dearer, as hys successours now do and not hys successours of **Simon Peter.**

For were they **Simon, Peters** successors, they woulde preache Christ as he dyd, but they are. **Simon magusses** successours, of whiche **Simon Peter** well prophesied in the seconde Chapter of his seconde Epistle sayinge, there were fals prophettes amonge the people (meaninge of the .Iewes) euen as there shalbe false teachers or doctours amonge you which priuely shal bynge in sectes damnable. Sectes is partetakyng as one holdeth of frauces a nother of domynych whiche thinge

**Our spiritual**  
tic are the suc-  
cessors of **Si-**  
**mon** not **Pe-**  
**ter.**

**Wicked Hammon.**

thinge also Paule rebuketh. i. Corinthi. i. and. iii. Euen denienge the Lorde that bought them, for they wyl not be saued by Christe nether suffer any mā to preach him to other. And mani shal folowe these damnable wayes. Thou wilt saye Shall God suffer so mani to go out of the right wayes so longe? I ans were many muste folowe their damnable wayes or else must Peter be a false prophete, by whiche the waye of trueth shalbe euyl spoken of, as it is now at this presente tyme. For it is herelye to preache þe trueth, and thoro we couetuousnes shal thei be sayned wordes make merchaundysse of you, of they? merchaundysse and couetuousnes it needeth not to make rehersall, for they that be blinde se it euidently.

**What fayth  
James speaketh.**

Thus seest thou that James when he sayeth, fayth withoute deades is deade, and as the body wyth oute the spiryte is deade, so is fayth without deades, and the deuyls beleue: that he meaneth not of the fayth and truste that wee haue in the treueth of Gods promises and in his holy testamente made vnto vs in Christs bloude, whyche fayth foloweth repentance and the consente of the herte, vnto the lawe of God, and maketh a man safe, and setteth him at peace with God.

But speaketh of that false opinion and ymagynacyon where wyth some saye, I be-



**The parable of the**  
beleue that **Christe** was borne of a vir-  
gine, and that he dyed and so furth. That  
beleue they verily, and so strongly that  
thei are readye to sleȳ whosoever would  
sape the contraye.

But they beleue not that **Christe** dyed  
for theire sinnes, and that his death hath  
pleased the wꝛath of God and hath ob-  
tayneȳ for them all that God hath pro-  
mysed in the scriptuer. For how can they  
beleue that **Christ** died for theȳre sinnes  
and that he is theȳre only and sufficiente  
sauoure, seȳnge that they seke othȳre sa-  
uiours of ther owne ymaginacion and  
seȳnge that they feale not theȳre synnes  
neyther repente, excepte that some repēte  
as **I** aboue sayd) for feare of payne, but  
for no loue nor consente vnto the lawe of  
God nor lōging that they haue for those  
good promyses whiche he hath made theȳ  
in **Christes** bloude.

Yf thei repented and loued the lawe of  
God and longed for that helpe whiche  
God hath promysed to grue to all that  
call on him for **Christes** sake, then verily  
muste Goddes tryeth grue them powere  
to do good workes when so euer occasi-  
on were giuen, either must God be a fals  
God. But let God be true and euery mā  
a lyer as scripture sayeth. For the trũth  
of God lasteth euer, to whom only  
be all honoꝝ and gloꝝy for euer  
Amen.

**A** Short rehearfall of sume  
of this present treatyse of iustifi-  
cation by fayth

Fayth the mother of all good workes  
iustifieth vs, before we can brynge forth  
any good work: as the husband marieth  
hys wyfe before he can haue any lawfull  
chyliden by her. Forther more the hus-  
bonde marieth not hys wyfe, that he  
shoulde continue vnfrutefull as before,  
and as she was in the state of virginite  
(wherein it was impossyble for hyre to  
beare frute) but contrary wyse to make  
her frutefull: even so fayth iustifieth vs  
not, that is to saye, marieth vs not to  
God, that we shoulde contynue vnfrute-  
ful as before, but that he shoulde put the  
seede of his holy spirite in vs (as Saynte  
John in hys fyrst epistle calethe it) and to  
make vs frutefull.

For Paule sayth Ephesi. ii. By grace  
are ye made safe thow we sayth, and that  
not of your selues: for it is the gift of  
God and commeth not of the wor-  
kes, lest any man shoulde boast him  
selfe. For we are his workeman  
shippe created in Christ Iesu  
vnto good workes, which  
God hath ordeyned  
that we shoulde  
walke in  
them  
(?)



**B**E not offēded most dere  
Reader that diuers thynges are  
ouerlone thowze neglygence in  
thys litle treatise. For verely the chaunce  
was such, that I maruayle þ it is so wel  
as it is. Moreouer it becometh the boke e  
uen so to come as a morner and in vyle  
apparayle to wayte on hys master which  
sheweth him selfe nowe agayne not in  
honoure and glory, as betwene Mo-  
ses and Helyas: but in rebuke and  
shame as betwene two mo-  
therars, to trye hys  
true frendes and  
to proue whe-  
ther there by  
any fayth  
on the  
erth.